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The Discalced Carmelites.

Carmel: Its History, Spirit, and
Saints.

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Carmel



SAINTS OF CARMEL

Carmel

ITS HISTORY, SPIRIT, AND SAINTS

COMPILED FROM APPROVED SOURCES BY
THE DISCALCED CARMELITES
OF BOSTON AND SANTA CLARA

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NEW YORK
P. J. KENEDY & SONS
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1927

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✠ JOHN JOSEPH WILLIAMS

Archbishop of Boston

September 12, 1897

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✠ EDWARD JOSEPH HANNA

Archbishop of San Francisco

July 16, 1926

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TO THE BENEFACTORS

CLERGY AND LAITY

BY WHOSE ZEAL AND DEVOTED CHARITY THE FIRST

MOUNT CARMEL IN NEW ENGLAND

HAS BEEN ERECTED,

AND TO THE NOBLE FOUNDRESS

OF THE

SANTA CLARA CARMEL

ALICE PHELAN SULLIVAN

THIS LITTLE VOLUME IS DEDICATED

WITH THE GRATITUDE AND AFFECTION OF

THE DISCALCED CARMELITES

AUTHOR'S DECLARATION

IN conformity with the Decree of Pope Urban VIII, we declare that the terms miracle, revelation, apparition, and other similar expressions used in this book, have, in our mind, no other than a purely historical value, and that we submit, unreservedly, the entire contents of this book to the judgment of the Apostolic See.

PREFACE TO THE FIRST EDITION

MUCH interest has been expressed in regard to the New Carmelite Monastery erected in Boston, and many questions have been asked as to the history and meaning of Carmel.

The American character is eminently practical, and New Englanders especially, want to know the meaning of what they see.

The first Carmelite Monastery in New England and the fourth in the United States has risen in their midst, and naturally they want to know whence it has come and what is its mission.

This little work has been compiled to answer these questions, and it is hoped that the answers may be satisfactory to all who are interested.

The most approved writers have been consulted for the history, R. P. Brocard de S. Thérèse, R. P. Alexis, Louis de S. Joseph, Rev. C. W. Currier, author of "Carmel in America," and others.

The chapter on the Spirit has been drawn from the *Exhortations Monastiques*, by R. P. Etienne, the works of Fr. Thomas of Jesus, and of St. Teresa. "Lives" of venerated Carmelites and "Les Chroniques du Carmel," have helped to furnish material.

The desire is to make Carmel known and loved, and hoping for the accomplishment of this, with the blessing of God, the Carmelites offer this little volume to their friends as a Souvenir of the Opening Day.

MONASTERY OF MOUNT CARMEL, BOSTON
Feast of the Holy Name of Mary
September 12, 1897

PREFACE TO THE SECOND EDITION

CARMEL: ITS HISTORY AND SPIRIT, was compiled for the fourth Monastery of the Order in the United States, which recently had been founded in Boston, and commemorated the Centennial year of the coming of Carmel to America, 1790-1890. Since then, the Discalced Carmelites have multiplied in our midst, showing a veritable awakening of the contemplative life in the hearts of the faithful, and an appreciation of the spiritual value of contemplation on the part of the Prelates who have invited Monasteries to their Dioceses, and have fostered them with fatherly devotion. The four Carmels of the first hundred years are now twenty-four in a third of that time, and before the next century it is hoped these will increase to many times that number. A second edition of this work has been repeatedly demanded both here and abroad, as the 5000 copies of the first edition have been for years exhausted.

This second edition is considerably augmented by new matter as well as by brief mention of the Saints, Blessed, and a few Venerables of the Order. A certain difficulty has presented itself in the unavoidable repetition of names. Some Saints are essentially connected with the "History," some with the "Devotions," and many have also much of interest in their personal lives. One cannot pause for a detail of childhood in the midst of history, or in connection with a devotion. After much thought, it has been decided to place in the history, after the mention of the Saint, the number of the page relating to the life, and in the life, the number of the page relating to the history. There is no index, but the subjects are minutely indicated in the "Contents."

It must also be remarked that in the Chapter on "Recent Foundations," some Carmels have briefer mention than others, whereas all are of equal interest. The same request

X PREFACE TO THE SECOND EDITION

for information was sent to each Monastery, but the facts here related had to depend upon the answer received or upon the author's knowledge of conditions when there was no answer. The Monasteries touched upon are largely those of the Nuns. The Fathers being comparatively new in the United States have lesser mention. Much has been left unsaid that is of beauty and of interest, but it is feared that the limits intended when beginning the work have been far overpassed.

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PART ONE
HISTORY

CHAPTER I

MOUNT CARMEL — THE PROPHETIC ERA

MOUNT CARMEL is a chain of mountains about fifteen miles long, running across Palestine, situated between Tyre and Cæsarea and separated from Ptolemy only by a gulf. At the division of the Ten Tribes it was apportioned to Aser, who made his abode on the North; to Zabulon, who took possession of the Eastern shore; and to Issacher, who pitched his tents about midway between.

The mountain begins towards the northwest by a bold promontory, jutting out into the Mediterranean and rising abruptly nearly six hundred feet above the sea, then stretching towards the southeast it gradually reaches a height of seventeen hundred feet. On the northeast is the Town of Acre, with the Bay of Acre ten miles distant; further on towards the South, is the rich plain of Esdralon with the ever winding river Cison, on whose shores Deborah sang her song of victory, and whose waters ran crimson with the blood of the false Prophets of Baal. Above is the place of Sacrifice, one of the most elevated points of Carmel, where Elias drew down fire from Heaven. The Promontory overlooking the sea, is the most sacred part of the mountain and is an ideal solitude. It was there the Prophet had his principal dwelling place, there he foresaw the Virgin under the form of a little cloud rising out of the blue waters. The mountain is of great natural beauty, and the traveller from Europe, approaching the Holy Land, beholds with wonder and admiration its lofty summit, crowned with majestic oaks and pines: a summit of such graceful form and verdant beauty, that in the Canticles the head of the Bride is likened to it, "thy head is as Carmel." Gradually a lovely panorama unfolds, the sides of the mountain appear, covered with fruit trees

and smiling villages; olive and orange trees cast their shadows upon the limpid waters, issuing from the base of the mountain, and the whole scene is one of surpassing loveliness, never to be forgotten by one who has felt the charm of its sacred beauty.

The word Carmel has various significations. It is mystically interpreted as: "the Circumcision of the Lamb," which meaning typifies the spirit of sacrifice characteristic of its children. The general meaning of the Hebrew word is: a "garden, a beautiful hill, a choice orchard, a highly cultivated ground." In particular and as a proper name, Mt. Carmel means, not only "a garden on the Mount," but "the garden Mount," according to Otto Van Richter, who further says, "There is no mountain in or around Palestine, that retains its beauty as Carmel does; its groves are few, but they are luxuriant, no crags there, nor precipices nor rocks for wild goats"; and M. Van de Velde, a Belgian traveller of note, writes, "I have not found in Galilee nor along the coast, nor in the plain, any flower that I did not find on Carmel." Pope sang of it:

"Carmel! thy flowery top perfumes the skies."

So much for the natural beauty, which is but a dim shadow of the spiritual beauty and fertility of this most blessed mountain, the cradle of the Order of Carmel, which from 900 years before the Christian era until the present day, has been the home of Contemplation and the resting place of the Most High, whose delight is to be with the children of men.

Carmel is often spoken of in the Holy Scriptures, and is especially celebrated as having been the dwelling place of the Prophet Elias, whose mighty deeds occupy so large a portion of the Sacred narrative.

In the Northern promontory is the "Grotto of the Prophet," a spot held in veneration not only among the Christians of all rites, but even among the Arabs, the Turks, and the Druses; it is about fifteen feet long and twelve feet high, and served the Saint as an asylum and oratory. Attached to it was a Chapel, regarded as the most ancient ever

erected in honor of Our Lady of Mt. Carmel; it dates back to the year of Our Lord, 83. It was built in the form of a perfect square, with a vault resting on four arches. A few steps above the Chapel is the grotto of Eliseus, the disciple of Elias, hewn out of the rock, and near it is found a cistern. Lower down the mountain is a cave fifty feet long, eighteen feet wide, and twelve feet high, which is called the "Grotto of the Sons of the Prophet," and which, since the Crimean War has been in possession of the Mahomedans. The fountain of the Prophet is southward, a little more than two miles from the promontory of Carmel; its sweet and crystalline waters gush from the side of the mountain, and are received into a rock-hewn basin, whence they flow in copious streams traversing the adjoining valley. This is the valley of the Martyrs, and happily, this venerated site has always been in the hands of Carmel. It is in a deep rocky gorge on the border of the sea, and is now surrounded by an enclosure securing its inviolable possession. Canon Donledan visited it in 1657, and relates that he saw great buildings several stories high, remains of the ancient Monastery begun by St. Berthold and St. Brocard, and finished in the XIII Century. In 1909 there were only sparse ruins, the ogives of the windows and the arcades of the corridors, formerly tall and graceful, were buried under the flowery sod. Some day they may reveal facts of religious and historical interest.

The whole mountain is sacred to the memory of Elias and his followers, and with reason. Elias was so illustrious among the Prophets, that he was chosen to represent them in his own person before Jesus Christ, on the day of the Transfiguration; so eminent in sanctity, that the Angel Gabriel could not better express the exalted dignity of the Baptist, than by saying that he would come "in the spirit and power of Elias"; so admirable before God, that he was taken from this world in a chariot of fire while yet alive, and is reserved for the final combat with the enemies of Christ at the last day.

This great Prophet has always been regarded by the Carmelites as the Founder and the first Patriarch of their Order.

This ancient and cherished tradition has been sanctioned by the Church, for the statue of the Prophet Elias stands in the Vatican among the Founders of Religious Orders, bearing the following inscription:

“Universus Ordo Carmelitarum fundatori suo Sancto Eliae prophetae erexit — The Order of Carmel has erected this to the Holy Prophet Elias its Founder.”

The rescript which accorded this privilege was granted by Benedict XIII, written with his own hand, and addressed to the Carmelite Fathers June 26, 1725.¹ The Carmelites also say the Office of the Prophet Elias on July 20th² and Clement XIII, in a decree of August 1, 1767, conceded the Office and Mass to all who wished to say it.

Elias was born at Thesbe on the borders of Arabia of the tribe of Aaron the Levite, but he dwelt in Galaad for in Thesbe the houses were consecrated, and set apart for the priests.

St. Epiphanius in his lives of the Prophets relates, that when his mother gave him birth, his father Sobac beheld the following vision: Men carrying a white garment before them paid homage to a little boy whom they tore from his mother's breast, and cast into the fire, they even fed him with flames of fire instead of food. Fitting type of him, who, as the Scripture tells us, “stood up as a fire, whilst his words burned as a torch.” In consequence of this vision, his father set out from Jerusalem and related to the priests the wonders he had seen. He received the following answer: “Beware of publishing the vision, for light shall be the dwelling place of this son

¹ Bullarium Carmelitarum Tom. III, page 348.

² Saints of Carmel — Proper Offices of the Carmelite Saints. Translated from the Latin for the Carmelite Convent of Boston, 1896. Some, hearing of the Feast of *Saint* Elias, celebrated in Carmel July 20th, with Mass and Office double first class with Octave, ask how the Prophet, not being dead, can be venerated as a Saint. “*L'Ami du Clergé*” replies: “It is of full right that the Prophet Elias is given the title of *Saint*, and that the Church invokes and venerates him as such. Without doubt, Elias is not dead, but does the Church prescribe or permit honor of Saints *because they are dead*? Is it not rather because they have realized in their life and by their works such determinate conditions as render veneration legitimate for them? and this demand is fulfilled in the history of the great Prophet.”

and his speech shall be interpretation and wisdom, he shall judge Israel with fire, and with a two-edged sword."

His name being interpreted means the "Lord God," according to St. Isidore, who calls him a man full of faith and lofty devotion, strong under hardship, fruitful in resources, endowed with a powerful intellect, rigid in his austere virtue, unwearied in holy meditation, fearless in the face of death. He is called in Arabian, *El Kader*, which in Latin means *viridis*, and in English green or fresh, because he never knew the weakness and decrepitude of age, but remained to the last green and fruitful in the ways of the Lord. His virtues are praised by Saints and Doctors of the Church, who call him the chief of the Prophets and the Father of the Monastic life.³ Nothing could exceed his poverty, St. Gregory of Nazianzen calls him the poorest of the poor, and St. John Chrysostom says, no one could be poorer than this holy man, nor observe a more rigorous poverty than that which he had chosen. All the Fathers agree in saying, that he was a virgin. St. Gregory of Nyssa proposes him, with St. John the Baptist, as an example and model of virginity; and St. Ephrem teaches, that virginity will serve as a chariot, lifting Heavenward all those who guard it, as did Elias.

St. Bernardine of Siena speaks of his wonderful obedience, and St. Augustine proposes him to us as a figure of Jesus Christ. He fasted forty days and nights, like Our Lord; he stood up as a fire burning with zeal for the glory of God, preaching and recalling sinners, announcing to them the ways of justice and of sanctity. He raised the dead to life, like the Son of God, and he was the chosen symbol of His Ascension, being raised aloft in a triumphant Chariot. The Father and Founder of Carmel, is then one of the most illustrious Saints of the Church of God, and that he is truly and indeed the Father and Founder of the Carmel of to-day, may be shown by abundant testimony.

St. Jerome writing to St. Paulinus says, that if the source of the Monastic life is sought for in Scripture, it will be found that Elias is its founder.

³ Elias noster — dux noster Elias (St. Ephrem — St. Jerome.)

St. John Chrysostom, Cassian and Rupert agree that this holy Prophet founded the Monastic life. The holy Cardinal Peter Damian says the same, and the opinion of these Fathers is in accordance with Scripture, for we are told in Ecclesiasticus, that Elias had Prophets to succeed him: "who makest prophets successors after thee." He reunited a large number of disciples on Carmel and they led a life in common, sanctified by prayer and celibacy. They met together to be instructed by their holy chief, and this fact has given rise to the name of one of the principal caverns of the mountain, called the "School of the Prophets." According to an ancient and venerable tradition, this succession of holy Solitaries has always existed on and about the Holy Mountain. Innumerable caverns are shown, which they inhabited, called by the people of the country, "Schifel Ruban" — "that is to say, 'Caves of the Religious,' some of which have windows and even beds cut into the solid rock, and near them are little fountains distilling limpid waters drop by drop." ⁴

To those who have not visited Palestine, such statements seem like travellers' fairy tales, but to those who have seen, all is clear. The composition of the Holy Mountain is of tufa, a creamy white species of stone, porous and somewhat like chalk in that it is fine and dry, and powdery when rubbed, and yet is of a consistency much firmer and more stable. It is easy to imagine (as is the case) caves of goodly size and even large rooms, hewn out of this substance, which gently yields to cutting, and yet firmly preserves the form given. ⁵

The immediate successor of Elias was Eliseus the son of a rich laborer of Abelmeula. He was for a long time the beloved disciple of the Prophet, witness of his miracles, inheritor of his mantle and of his double spirit, and chosen by the Prophet himself to continue his ministry. On his return to Carmel, after the separation from his loved Father, who cast his mantle upon him from the fiery chariot, Eliseus was met by all the Solitaries of Carmel, called the sons of the

⁴ Extract of Voyage en Orient by Father Philip of the Holy Trinity, 1640.

⁵ A pictorial album called *Mons Carmelus* may be procured at Mt. Carmel, Palestine, showing remarkable pictures of the largest of these caves, and many interesting details of the Holy Mountain.

Prophet, who attached themselves to him and recognized him as the successor of Elias and their chief and superior. "And the sons of the Prophets who were at Jericho said: the spirit of Elias hath rested upon Eliseus, and coming to meet him they worshipped him falling to the ground." IV Kings chap. II, 15.

Eliseus fixed his dwelling on Carmel, for it was there the Sunamite woman came to find him, asking the resuscitation of her son, and he left the Holy Mountain, only when summoned thence by zeal for the Glory of God or the good of his neighbor. Under his administration the spiritual family of Elias increased, and Carmel became a place of pilgrimage for all the surrounding country. The people went there on feast days to mingle their prayers with those of its holy inhabitants, as is shown by the question of the husband of the Sunamitess, who, not knowing of the death of his son, questioned his wife as to the motive of her unusual journey: "Why dost thou go to him, to-day is neither new moon nor sabbath." This concourse of pilgrims gave rise to the weak fable related by Pliny the Naturalist and other travellers, that the Holy Mountain of Carmel was itself an object of adoration.

After a time the sons of the Prophet said to Eliseus: "Behold the place where we dwell with thee is too straight for us, let us go as far as the Jordan and take out of the wood, every man a piece of timber, that we may build us there a place to dwell in," IV Kings chap. VI, and so it came to pass, that colonies descended from Carmel to people the borders of the Jordan, the Nile, and the most beautiful hills of Phenicia and Egypt.

Pliny refers to these holy Solitaries as "an everlasting nation among whom no one is born,"⁶ and St. Jerome in his letter to Rusticus says, that these Prophets were the monks who built cells or little houses near the Jordan, and that they lived on barley flour and the herbs of the fields. St. Isidore assures us, that those who were children of the Prophets in the old Law, were the first to make special profession of poverty and chastity. Theodoret remarks that their poverty

⁶ Hist. Nat. lib. 5 Chap. 17.

was extreme, that they contented themselves with dwellings fashioned by their own hands, and he even notes the fact that they were obliged to borrow the implements they used, for when, as it happened, that one was felling some timber, and the head of the axe fell into the water, the Prophet cried out: "Alas! alas! My Lord, for this same was borrowed" IV Kings chap. VI. After a time, when fulfillment succeeded prophecy and the office of the Prophets became less common among the Jews, the name, "children of the Prophets" ceased altogether, and those who succeeded them were called Rechabites and later Essenians. Josephus and Philo speak of them in terms of admiration, saying that they led a very austere life, eating only bread and vegetables and never drinking wine. They wore a white habit, and lived in the greatest poverty. Philo says that they were perpetually in the presence of God, so that even in their sleep, they thought only of celestial things, and that they practiced a system of Philosophy or manner of life, which they had received from their predecessors and so continued that, which had already been observed before them. It is probable, that the rule and customs were not written, but were preserved by tradition or what is still better, by fervent practice. The misfortunes of the captivity did not result in the ruin of this beautiful order of things, and such was the virtue of the children of Carmel even then, that the Prophet Micheas, praying for his nation, felt called to make a special and fervent prayer for them. "*Pasce gregem hereditatis tue habitantes solos in saltu.*" "Feed the flock of thy inheritance, them that dwell alone, in the forest, in the midst of Carmel." Mich. VII 14. Jeremias, when reproaching the Jews for their infidelity and disobedience, pointed to the example of the Rechabites, who were ever faithful to their laws, and who, in reward, received the extraordinary promise: "There shall not be wanting a man of the race of Ionedab the son of Rechab standing before me forever."

The venerable tradition, concerning the descent of the Carmelites from the Prophet Elias, has been adopted by at least 393 writers and learned men, among whom may be counted

57 Jesuits, 19 Dominicans, 19 Franciscans, 17 Benedictines and 11 Augustinians; it has been confirmed by the authority of the following Popes, Sixtus IV, John XXII, Julian II, Pius V, Gregory XIII, Sixtus V and Clement VIII.

P. Ildefonsus, of the Society of Jesus, speaks as follows: "Seeing all the illustrious testimonies of the antiquity of Carmel; the Bulls of the Sovereign Pontiffs; the answers of great writers; the tombs, epitaphs, stones, ancient statues; the sentiments of Bishops; the decrees of academies; in a word, a great cloud of irreproachable witnesses; it seems that it would not be just to contradict an authority so well established, to reject this respectable tradition of Carmel."

P. Sanchez, Professor at Alcala, in his Commentary on the Holy Scriptures, expresses himself as follows, in regard to the antiquity of Carmel: "I am of the opinion of those who maintain that the Religious who are called in our day Carmelites — men renowned for the glory of their Order and the sanctity of their lives, may trace their origin to the Holy Mountain of Carmel. What has convinced me is the constant and perpetual tradition, not only in the Order but in nearly all nations. There are many other reasons, which give great weight to this opinion — the authority of Doctors; of history, ancient and modern; the old monuments of the Order of Carmel, to which may be added the testimony of Sovereign Pontiffs, who assure us, that this Order owes its origin to the discipline and institute of Elias."⁷

Suarez, called by Benedict XIV "Doctor eximius," says: "It is a tradition well received and very ancient, that the Order of Carmel originated at the time of the Prophets, and especially from the institute of Elias, and that it holds a hereditary succession commenced on Mt. Carmel, from which it has borrowed its name. This tradition we may regard as venerable, all the more, as seven Sovereign Pontiffs, in the Bulls accorded to the Order, speak in the following terms of the Religious who are its members: *They shine in Charity as a mirror and a model, holding a hereditary succession from*

⁷ In III Book Kings, Chap. XVII, No. 12. (See also, *Scripturæ Sacræ Cursus, completus* Edit. de Migne, 1839, Tom X, pp. 1073-74).

*the holy Prophets, Elias and Eliseus, and the other Fathers, who have inhabited the holy mountain of Carmel near the fountain of Elias.”*⁸

Clement VIII, in the Bull, *Dominici greges cura* of July 14, 1604, by which he accords ample privileges to the Discalced Carmelites of Italy, says: “Distinguished, as you are, by humility, poverty, abnegation, abstinence, fasts and austerities of life, you show that you are the disciples of your Father and Prophet, St. Elias, the founder of your institute.”⁹

This word of the Sovereign Pontiff, may fitly close the history of what is known in Carmel as the Prophetic era of the Order, comprising the centuries from the time of the Prophet Elias to the age of Christianity.

⁸ Tom IV De Religione Tract IX, Lib. II, Chap. X. (See edition de Vivés, Paris, 1860, Tom XVI, p. 547).

⁹ “Humilitate, paupertate, nuditate, abstinencia, jejuniis ac vitæ austeritate prælucens Patris vestri et Prophetæ Ssmi Eliae, vestri Instituti auctoris, alumnos et imitatores vos ostenditis.” Bullarium Carmelitanum Tom III, p. 348.

CHAPTER II

THE GREEK ERA

AFTER the Ascension of our Lord into Heaven, a new era dawned for the Order of Elias; the Lessons of the Roman Breviary for the Feast of Our Lady of Mt. Carmel relate, that "many persons who had walked in the footsteps of Elias and Eliseus, were made ready by St. John the Baptist to hail the coming of the Messiah, and on the day of Pentecost, being assured of the truth, they straightway embraced the Gospel." Eusebius calls them: "Men of the Prophetic Order," "Erant viri Ordinis Prophetici."¹

Josephus of Antioch, writing about the year 130 on the state of the primitive Church, states that the pious Solitaries of Mt. Carmel, followers of Elias and Eliseus, were very efficient helpers of the Apostles in spreading the faith throughout Palestine, Samaria and Galilee.²

In the Acts of the Apostles, reference is made to the coming of the Prophets from Jerusalem to Antioch. — Acts XI, 27. They introduced there the same mode of life practiced by

¹ Hist. Eccle.

² "Speculum perfectæ Ecclesiæ primitivæ," Chap. XII. The discovery made by Dr. Scholz in 1821 in a grotto of the Mountain, called the "School of the Prophets," of Greek inscriptions going back to the first centuries of Christianity, confirm the tradition that Carmel was always inhabited. These Greek inscriptions are most remarkable to paleographers. The angular form of the Greek letters show that they go back to the first centuries of our era. Father Carpenter, a Bollandist, said a few years ago to the author of a learned work on Carmel, that since the discovery of these inscriptions, the thesis of Père Papebrock could no longer be sustained, because they are invocations addressed to St. Elias by pious pilgrims, and they prove the grotto of the Prophet was a Sanctuary whither people came to visit in honor of Elias. These inscriptions were read and published by Dr. Scholz in 1821, and may still be read here and there.

Reise, Cfr. Scholz, Reise, Leipsig, 1822. Bl. 152 apud. Albert du S. Sauveur, page 147. *Le Sanctuaire du Mont. Carmel.*

them in Jerusalem and on Mt. Carmel. It is said that some, who had previously gone to Alexandria with Enoch, a hermit from Mt. Carmel, at their head, established there the Monastic life, under St. Mark; and their energies gave birth to the famous Christian schools of that city. Baronius refers to this when he says, that St. Anthony was not *institutor* of the monks, but that he *reestablished* the institute of the Esenians, which had flourished under St. Mark in Egypt.

Soon Palestine, Egypt and the entire Orient, saw the most savage solitudes peopled with an ever increasing number of holy Solitaries, who by their sighs, hastened the conversion of the world and by their mortified and heavenly life, protested strongly against the infamies of expiring paganism.

They even journeyed to far countries, and it is said that St. Elpidius, a hermit of Carmel, went with St. James to Spain and was appointed by him first Bishop of Toledo. Thus, in the time of the Apostles, we have these holy hermits of Carmel on fire with the zeal of Elias, with prayer and penance laboring for the spread of the Gospel; they are, in truth, "an everlasting nation" from the heights of Carmel and the banks of the Jordan.

The venerable traditions of the Order, at this time, are full of sacred interest to all lovers of Mary, the "Queen, Flower of Carmel."

Carmel has always been known as the "Order of Mary," charged with the blessed duty of honoring her and of propagating her devotion in a special manner. Even long centuries before her coming, from the time of Elias, she was known, loved and honored in Carmel. Some may wonder to hear of devotion to Mary, nine hundred years before God gave her to the world, but it must be remembered, that Mary was the bow of promise to mankind from the moment of original sin. Her beautiful image shines through all the sacred pages beside that of her Divine Son, and her radiance lighted up even the darkness of paganism. The Gentiles, who hardly knew the meaning of virginity, enshrined it in one of the most brilliant constellations of the zodiac; Virgil sang of it in harmonious verse; and the Druids had a temple and an altar erected to

the Virgin who was to bring forth: "*Virgini pariturae.*" Is it then surprising to behold it known and honored among the people of God! Surely there is no cause for wonder, that the family of Elias, consecrated by virginity, rendered solemn homage to the Virgin of virgins even before her birth, and were the first to welcome her with their devoted homage as Virgin Mother of the new-born Church!

Sephoris, the capital of Galilee in the time of Herod Antipater, was the home of Joachim and Anne, and is not far from Carmel.³ It is related, that intercourse existed between the Solitaries of the Holy Mountain and the devout family of Sephoris, and that Mary, as a child, visited Carmel, in company with her holy parents. This would not be at all unlikely, for, as has been seen, Carmel was a renowned place of pilgrimage for the pious Israelites, and this blessed family would be the first to follow the holy customs of their time. It is a fact that devotion to Joachim and Anne is immemorial in the Order of Carmel, and their feast days are even now celebrated with special fervor. Later, the Holy Family dwelt at Nazareth, which is only a day's journey from the Holy Mountain; and it is said, that on their return from Egypt, they visited the pious Solitaries, filling their hearts with joy and peace. This, too, is most probable, as Carmel lies on the direct route between Egypt and Nazareth, and the Holy Family would have been likely to pass it on their way home.

The Roman Breviary relates, that on the Feast of Pentecost, the holy Prophets, who were enlightened by the Apostles, met and conversed with our Lady, and that on account of their singular love for her, they paid her the respect of building a little chapel, the first that was ever raised in her honor, and which stood upon that part of Carmel whence Elias, in days of old, beheld that manifest type of her, "the little cloud like a man's hand," arising out of the sea. To this new Chapel they repaired oftentimes day by day, and in their sacred ceremonies, prayers and praises, honored the Most Blessed Virgin as the particular guardian of their Congrega-

³ Le Sanctuaire du Mont Carmel, par R. P. Albert du Saint Sauveur, Declée, Lille, 1897. An erudite volume of great interest in the Order.

tion. For this reason, they came to be everywhere called the Brethren of the Blessed Virgin Mary of Mt. Carmel, and the Supreme Pontiffs have granted indulgences to those who call them by this name.”⁴

After the death of Our Lord, our Lady and St. John are said to have visited Mt. Carmel and remained for some time, and this visit can easily be accounted for, since it is commonly believed by those who have devoted much diligence to modern research among the Holy Places, that the Blessed Virgin accompanied St. John and some other of the apostles to Nazareth, showing them where the Holy Family dwelt, and narrating to them many touching incidents in the life of her Divine Son. Whilst there, she would be likely to visit the places of sacred interest on the Holy Mountain. Thus did the Blessed Mother in her life, bless the work begun centuries before on Carmel, and therefore, do Carmelites rejoice to claim Mary and Elias for their Spiritual Parents.⁵

During the first three centuries, the Monastic Institutions gave many Saints and Martyrs to the Church. In the repeated persecutions to which the Christians were then subjected, many of these holy monks were among the victims who suffered death for the name of Christ. From the silent depths of their solitudes came men who held the highest offices in the Church. St. Telesphorus a Greek, who had embraced the rule of the Anchores, was called from the desert to the Chair of St. Peter. He established the fast of Lent on a firm basis, decreed the celebration of the three masses for Christmas Day, checked the heresy of Valentius and put down the heresy of Marcion. He suffered martyrdom in the year 139, and was buried near the body of St. Peter in the Vatican.⁶

A century later (259), St. Dionysius lived on Mt. Carmel

⁴ Barbié du Bocage has collected the historic monuments which establish the fact of the erection of this first Chapel to our Lady and telling of her visit to Carmel (Tom. XIII, p. 570). And the Baron de Geramb, in his *Pilgrimage to Jerusalem and Mt. Sion*, speaks also of this Chapel erected by the Grotto of Elias (T. II, p. 60).

⁵ R. P. Daniel, *Spec. Carmelit.* Part I, quoted by R. P. Albert.

⁶ *Breviary of the Carmelites*, February 14.

and followed the example of the leaders of the religious life, "who built little huts near the waters of the Jordan, and leaving crowded cities behind, made wild herbs their food," after the manner of the Monks or Anchorets, and led, in very truth, the life of a Prophet. Thus prepared by God, he was raised to the Chair of Peter and governed the Church under the Emperors Valens and Gallienus. He fought nobly and overcame the heresy of Sabellius, and condemned the Heresiarch Paul of Samosata in two Councils called at Antioch. He reigned eleven years and was buried in the Catacombs of Callistus, on the Appian Way.

St. Serapion lived about the year 213. He was a brilliant youth, accomplished in the liberal sciences; he left all behind him and retired to the solitude of Carmel, but the fame of his learning and holiness went forth from the desert as a sweet savor of Jesus Christ, and upon the death of Maximinus, Patriarch of Antioch, he was chosen eighth Bishop of the See of Antioch. He kept the Christians in the purity of their faith, attacked the heretics, and by his celebrated Commentaries, refuted many of the impious sects.

St. Onuphrius, who lived in the third century, dwelt in a Monastery, where there were a hundred Monks, who recognized St. Elias as their founder. One of the caverns on the Holy Mountain bears his name and is sacred to his memory. In the seventeenth century the Religious used it for celebrating Mass and for their spiritual exercises.

St. Julian, who was superior of a Monastery of Monks founded from Carmel, suffered martyrdom in the time of Diocletian. His Monastery was plundered by the Roman soldiers, and all the Religious who could not escape were put to death. During this period, known as the Greek era of the Order, the Religious were not called by the name of Carmelites, though they were so in effect. Neither did they all dwell upon the Holy Mountain, as they all do not dwell there now, but many of them lived there at least for a time, to imbibe at the fountain head the double spirit of their Holy Founder — as, for example, St. Hilarion, whose biographer states of him that he went to Mt. Carmel to study there the

traditions of the Monastic life, and afterwards founded many Monasteries throughout Palestine.

Monasticism, as it then existed in the East, had its origin on Mt. Carmel, and the Monastic institutions then existing, were either directly founded by hermits from Mt. Carmel or were instituted after the manner of life observed by the Religious dwelling there. Many holy hermits also lived isolated in separate hermitages and never visited Mt. Carmel, but their one great aim was to observe perfectly the manner of life begun on Carmel by Elias, and to Carmel and its Religious did they look for a model and guide, so they may be said to have belonged, either by succession or imitation, to the Order of our Blessed Lady of Mt. Carmel. John, Patriarch of Jerusalem, plainly accords them this privilege, for, when speaking of the succession of Monks on Carmel from the time of Elias to his own day, he adds, that those who had left the Holy Mountain to establish themselves elsewhere, did not cease on that account to be successors of St. Elias.

In the fourth century, when the glorious reign of Constantine brought peace to the Church, the Monastic life shone with most brilliant lustre, and the traditions of Carmel at this time are full of interest. It was then that St. Helena, the pious mother of the Emperor, fulfilled her glorious mission in the Holy Land.

It is related that she visited the Holy Mountain, and finding there the modest Chapel built by the hermits in honor of Our Blessed Lady, she erected another and much larger one near the School of the Prophets. This Church was restored by the Emperor Basil, in 885.

It was in the fourth century that Monasticism reached its perfection; the whole East presented one grand spectacle of souls who, having renounced the world, devoted themselves to prayer and works of penance. This was, indeed, a happy state, when men lived for God alone; forgetting the wants of the body, they were solicitous for the needs of the soul; but the enemy soon came and the places that before were gardens of Paradise, inhabited by men who lived like angels,

now became deserted wastes or the abodes of the ministers of Satan.

At the time of Mahomet, the Monastery of Mt. Carmel was celebrated. It has been said the Prophet himself had visited it and conversed with the religious. That he was profoundly impressed by those men of learning and virtue, is evident by certain traces found in his writings. ["Marabouts et Khonan." Study on Islam and Algeria, by Commandant Rinn, Vice-President of the Historical Society in Algeria, 1884.]

From Persia, Egypt, and Constantinople, came revolt against the Church; her children were banished or put to death; her garments were rent with schism. Torn and wounded, she was banished from the fair land of the East. Many brave champions came forward to avenge these insults, and foremost among them the Monks of Carmel.

St. Spiridion, Bishop of Tremithius, fought the Arians at the Council of Nice; St. Cyril, a monk of Mt. Carmel, afterwards Patriarch of Alexandria, conquered the Nestorians in the fifth century. Before his appointment to the See of Alexandria, in accordance with the advice of John, Bishop of Jerusalem, he had retired to Mt. Carmel, where he led for some time the life of heaven upon earth, in company with the pious souls who dwelt there. True to the Queen of Carmel, he uprooted the baneful dogma of the Nestorians and proved the Blessed Virgin to be the Mother of God. He wrote and labored much, and his works are read in the Divine Office throughout almost the whole of Syria.

Caprasius, Superior of the hermits living on Mt. Carmel, was one of the most strenuous opponents of Eutyches.

St. Cyril, Patriarch of Jerusalem, who before his elevation to the Episcopate, was a Religious with the Carmelites, fought against Macedonius; and historians state that Palladius, who opposed Pelagius, and afterwards went to preach the true faith in Scotland and Ireland, was a monk from Mt. Carmel.

Thus, Carmel by the sea was an ever fruitful vine, bearing rich harvest to the Church. From its numberless grottoes

went forth the spirit of Monasticism, which made the entire East a land of saints, and later, in the hour of need, her children again appeared burning with the zeal of Elias and shining with the light of the Holy Mountain, to fight and conquer for the Church, and shed their life blood in the cause of truth.

During all this time hermits continued to people the chosen mountain; grottoes numbering more than a thousand, which were inhabited by these pious Solitaries, may still be seen in a state of preservation. Not until the last great day, shall we know the secrets of those countless lives, lost to the world for the love and glory of God. Thousands are with Him to-day whose names the earth shall never know, but, as has been seen, from time to time, God rent the impenetrable veil, lifting one life and then another from the darkness of obscurity, to shine as a glorious star in the firmament of the Church, and light up for a brief space the summit of the mountain, to show that Carmel yet flourished, that her deserts blossomed as a lily and brought forth abundant fruit.

In 612, Chosroes, Emperor of Persia, led his army into Palestine, and began a cruel persecution of the Christians. All the sacred places were desecrated; Churches were thrown down or turned to profane uses; Monastic Institutions were plundered, and the Religious put to death. This persecution was carried on, without interruption, by the Persians and Mohammedans, for over four centuries. Scarcely a trace of Christianity was left in the East. Buildings, that for centuries had been held in veneration by the Christians, were changed into Pagan temples or Mohammedan mosques. Many of the Religious, who had gone from Mt. Carmel to the cities, returned once more to conceal themselves in its grottoes; living there separate and alone in these small caves, they could more easily escape the fury of the Mohammedans and the snares of schismatics. Yet, even there they were not safe; they were pursued, and many of them put to death. The hermits were forbidden all intercourse with the people of the surrounding country, and were often reduced to extreme want; some of them escaped to Europe and begged assistance for their suffering brethren.

Leo IV, who was elected Pope in the year 847, proved himself their protector, and granted special indulgences to all who would assist by their alms, the persecuted Solitaries of Mt. Carmel; and by the charity of the faithful of Europe, they were able to continue their existence on the Holy Mountain. Indulgences were also granted in the ninth and tenth centuries, to those who visited the Churches of Carmel in the East and the West.

In the eighth century, Thomas, Bishop of Florence relates, that he had in his city, a church served by the Religious of Mt. Carmel. Saint Odilo, Abbot of Cluny, says that the Monastic state, instituted by the Prophet Elias, continued to the time of the Apostles, and from them to his own days.

These facts give interesting evidence of the uninterrupted succession of the hermits on Carmel and also, as Sanchez intimates, point to their recognition in far distant countries. The Greek era of the Order was now drawing to a close. God made use of the persecutions in the East to spread the knowledge of the Order in the West, and when they had at length abated, and the Holy Land was freed by the Crusaders from the yoke of the Saracens, though almost all the Religious of Palestine had disappeared, Mary's fruitful vineyard was not utterly destroyed. The coming of the Crusaders introduced the Latin element; many of these valiant soldiers of Christ remained in Palestine and were destined by God, Whose ways are above the ways of men, to renew the glory and beauty of Carmel and restore its ancient vigor.

CHAPTER III

THE LATIN ERA

AYMERIC of Malifay went from France to the East with the Crusaders and was made Dean of the Patriarchal Church, and afterwards, Latin Patriarch of Antioch. Under the Pontificate of Alexander III he was sent to the Holy Land as Legate, "a latere" of the Apostolic See. Having visited Mt. Carmel, and witnessed the heavenly life of the Brothers there, he took them under his special protection and bestowed great favors upon them. He erected into a Congregation all the Convents in the Holy Land founded by the hermits of Carmel, and exhorted the Religious to a strict observance of the rules they still preserved, which he himself translated from Greek into Latin.¹

For the greater perfection of their way of life, he wished them to have a superior whom they could all obey. To this end, he consulted the most virtuous and experienced among the Solitaries, who besought him to grant them his brother or cousin german, Berthold de Malifay, who had already spent many years among them and, for his great virtues had been elevated to the rank of the priesthood.

St. Berthold, like Aymeric, was born in the Diocese of Limoges. His love for sacred literature had obtained him the degree of Doctor in Paris. He followed the French Crusaders to Palestine, and whilst engaged in the holy warfare, he made a vow to enter a Religious Order, if God would rescue the Christian armies from the pressing dangers which menaced them. His prayer was heard and, after his return to France, he entered a Monastery in Calabria in fulfillment of his vow.

¹ This work is found in the Library of the Fathers, under the title, "*De institutione primorum monachorum in lege veteri exortorum et in novâ perseverantium.*" Max. Bibl. P.P. Tome V.

Whilst there he was inspired by God to go once more to the Holy Land and join the hermits on Mt. Carmel, which he subsequently did, living a life of great sanctity amongst them. By his appointment as Prior-General a new element was introduced, for he belonged to the Roman or Latin Church, and was the first Latin Prior on Mt. Carmel. He governed the Order with great zeal and prudence for forty-five years, and under his wise guardianship the Religious life flourished once more.

He began the construction of a church and monastery on the ruins of the old one, which had been destroyed by the infidels, but was prevented by death from accomplishing his design.

St. Berthold was succeeded by St. Brocard, a native of Jerusalem, who was elected second Prior-General of the Order, with the unanimous consent of the Brethren. Under his administration, the Carmelites spread throughout Palestine, and the Book of the Rule of John of Jerusalem, in which the traditions of the ancient hermits were preserved, was considered insufficient for promoting exact discipline in the Communities. St. Brocard, in his desire to further regular observance, petitioned Albert, Patriarch of Jerusalem, and Apostolic Delegate in the East, to arrange for them a rule that would embrace every constitution of the Order in an abridged form. The holy Patriarch and great St. Albert, was bound by the ties of closest affection to the Religious of Carmel, and willingly acceded to the request of Brocard. In 1207 he gave them a Rule, admirable for the wisdom of its statutes and its high perfection, and embodying the traditions of zeal and virtue left by the holy Prophets Elias and Eliseus. St. Cyril gives the date 1199, but allowing for the chronological difference of eight years between Greeks and Latins, it was 1207.

This Rule is addressed to the "Brethren who dwell on Mt. Carmel, near the fountain of Elias," and consists of sixteen paragraphs, touching chiefly the points of obedience, silence, solitude, fasting, the Divine Office and continual prayer — "Meditating day and night on the law of the Lord and watch-

ing in prayer, unless they be prevented by some lawful occupation."

God visibly blessed this work of the holy Patriarch Albert, and, in his zeal for the spread of Christian piety, he provided for the building of the Monastery of Mt. Carmel, and also erected others in each of the cities of Tyre, Sarepta, Sidon, Tripoli and the Libanus. Later, he withdrew to Carmel, where he ended his days with the hermits he loved so well, and gave up his soul to God, full of good works and merits.

In a short time, the number of Religious on and about Mt. Carmel became so great, that the old days of Monasticism seemed to have returned. Numbers of men flocked to the Monasteries to bind themselves to the severe life there imposed. They lived in almost continual silence, passed the greater part of the day in prayer, observed a perpetual abstinence, and fasted during the greater part of the year. Carmel once more rejoiced: the holiness and sanctity of her mortified Religious made her once again the "garden of the East."

The hermits continued to observe in peace the rule they had received, when, all at once, a violent danger threatened them. Innocent III, in 1215, had prohibited the establishment of new Religious Orders, fearing that too great diversity of habits and of rules would bring confusion in the Church, and he ordained that those who wished to practice the regular life should embrace one of the rules already approved. Some of the Carmelites, who had by this time passed over into Europe, attracted the attention of the Religious there, and it was said that they were observing a new rule, without proper approbation. Honorius III was then Pope, and he was asked not only to take away from the Religious the rule that had been given them by Albert in 1207, but to suppress the Order entirely. The Pope was disposed to accede to this request, and the Bull of Suppression was about to be promulgated, when, in the night, the Blessed Virgin appeared to him and warned him to take under his special protection this Order, which bore her name; to honor and favor "her Order;" and to confirm the rule, the title and privileges. Upon awakening, Hono-

rius assembled the Sacred College of Cardinals, related his vision and, in full consistory, gave his Apostolic approbation to the Rule of the Hermits of Mt. Carmel. The Bull was dated January 30, 1226.

A very ancient picture may be seen in the Academy of Sienna, painted in the early part of the fourteenth century by Pietro Lorenzetti, representing this confirmation of the Order of Our Lady by Honorius III. This picture is especially interesting, as being the most ancient representation of the barred or striped mantles which were then worn by the Carmelites. Their mantle was originally white, but as that was the color reserved for the use of the Mohammedan princes, it had to be changed to stripes of brown and white, four white and three brown, making seven in all. Later, when the Order was established in Europe, and the difficulty no longer existed, the original white mantle was resumed, much to the joy of the monks and the Europeans who thought the stripes rather unsightly. It was this peculiar mantle that caused the Carmelites to be called, in France, "Les barrés," "barrati," "radiati," "stragulati," and in Germany "strepetitii." At Valenciennes, the gate of the City, near the part occupied by the Carmelites, was called the "Porte des barrés," and the Monastery established by St. Louis at Paris was for a long time called "Couvent des barrés."

[Another picture of the vision of Our Lady to Pope Honorius, painted in the XVII Century, may be seen in the historical study of P. Andrew of Flanders, Bruges, 1910. It does not show the striped mantles.]

It was during the administration of St. Brocard that the Rule was formally approved by Honorius III. St. Angelius, whom the Saint had received into the Order was sent by him to Rome to obtain this approbation.

St. Brocard did not long survive his beloved son, he died on the 2nd of September, 1230, at the age of eighty years, and was interred on Mt. Carmel, where his tomb may yet be seen. Before his death, he assembled his brethren about him and said these memorable words, which are treasured in the Order as a precious heirloom — "My sons, God by his

Providence has called us to the Order and number of hermits, and by His special favor we are named the Brothers of the Blessed Virgin Mary, take care after my death to render yourselves worthy of so beautiful a title. Be steadfast in good, abhor riches, despise the world, and walk in the footsteps of Mary and Elias."

St. Brocard was succeeded by St. Cyril, of Constantinople. This saint was looked upon as a wonder in all branches of learning, he excelled in Philosophy and Theology and has left several works to the Church. He converted the Sultan of Iconium, and baptized him with great solemnity on the Feast of Easter. Disputes arose at this time between the Byzantine Patriarch and the Saint, regarding the Procession of the Holy Ghost.

Cyril was steadfast in maintaining the teaching of the Church, and wishing to keep himself free from the errors of the Greeks; warned by the Blessed Virgin in his sleep, he retired to Mt. Carmel to lead the life of a hermit. He was deemed worthy of divine revelations. Once, while making the commemoration of St. Hilarion during the Mass of his Feast, October 21, he had a vision. An angel brought him two silver tablets on which were inscribed in Greek characters, under eleven heads, the future state of the Church, and the persecutions about to come upon her. The angel said to him: "The Almighty God hath sent these tablets to thee, that thou mayest transfer this writing to parchment and that, after thou hast melted the silver tablets, thou mayest make of them a chalice and a censer with which to offer sacrifice to God." ²

After admirably ruling his Order for twenty-seven years, he died on the 6th of March, 1233. He predicted the transmigration of the Order to the West.

Berthold II was elected to succeed him, and it was during the administration of this new Prior-General that two Carmelites, Peter of Corbé, and his companion, went into Europe and made a Foundation at Valenciennes. Joakim Turpain, li Bourgois, gave them a place in the quarter of the

² "Saints of Carmel," p. 71. Boston Carmel.

Tanners, where they built a Church and Monastery in honor of Our Lady. The Act of Foundation of this Monastery is given in old French in the history of P. Albert, before referred to; it is dated 1235. The permission was given by "*Medeme Jienes li Contiesse del Flandre et Hanaut*," on the night of the Annunciation, the Sunday following Easter, 1235.

The state of the Holy Land was becoming more and more terrifying. In 1237, the Saracens, after having defeated the Christians, made several inroads into Palestine, spreading everywhere terror and destruction. The Religious, especially those who lived in the deserts, suffered much, and some among them proposed to leave the Holy Land and establish themselves in Europe. Berthold II assembled a general chapter on Mt. Carmel and the question was debated, but opinions differed. The Prior-General then ordered public prayers, and after weighing all the reasons for and against, he granted to some of the Religious, permission to go and found Convents in their several countries.

The Cyprians went to their island and built a Monastery in the solitude of Fontaine. The Sicilians went, the same year, to Sicily, and erected a Monastery in one of the suburbs of Messina. The Religious from Provence went to Aigualates, a league from Marseilles, and established a Monastery in the desert.

[Vestiges of the old Monastery of Aigulates or Aygalades, were to be seen in 1876. On July 16th of that year, a visitor went with Father Lieutard, Rector of the Third Order which was very flourishing there, to visit the Presbytery, and saw in the dining room part of the vaulting. The most picturesque part was that owned by the family of Falque, whose son was a fervent member of the Third Order.] ³

Berthold died in 1240 and was worthily succeeded by Alan, a Breton. The transmigration continued; some of the hermits stopped in Italy, others went to England, where the Order had already been established before 1212, during the reign of John Lackland and had been received with the greatest

³ Father Albert, Sanc. of Carmel.

respect, being brought thither by two English knights, Lord John Vesey and Lord Richard Grey. These Christian noblemen built two Monasteries. The first, that of Holm, in Northumberland, was founded by Lord John Vesey, and the second, that of Aylesford, Kent, owed its origin to Lord Richard Grey. These Monasteries became very celebrated, that of Aylesford, especially, and the odor of their virtues spread far and wide.

But while the Order gained increase in the West, it sustained great losses in the East. After the victory of October 17, 1244, when the Saracens overcame the united forces of Christendom, no one dared approach the Holy Sepulchre, and the hermits of Carmel, who, until that time, had subsisted on alms, were reduced to the utmost misery. They left their Monastery to return to Phenicia, and the blessed Alan, leaving Hilarion as Vicar on the Holy Mountain, went to England and assembled a general chapter at the Monastery of Aylesford, where he resigned his office.

St. Simon Stock was chosen general in his place. This illustrious saint of Carmel was one of the first Englishmen to join the Order in England. He had lived for many years secluded in a dense forest, in the hollow trunk of an oak, whence some have thought he received the appellation "Stock," but Monbrun, in his *Life of the Saint*, seems to prove conclusively that the name de Stock is an honorable family name well known in English and also in Church history. Baron de Stock is listed in a Convocation of the States of England, and Peter de Stock, nephew of the Saint, was an ecclesiastic appointed to examine the doctrines of Wycliff. The coincidence of the name served to impress the dwelling of the Saint in the tree-trunk upon generations who else might have forgotten it. The Saint had an extraordinary love for the Holy Mother of God and she revealed to him, that religious men, who were much devoted to her, would come from the East, and that he was to join them.

When the Carmelites arrived, St. Simon at once recognized them to be the Religious referred to by our Lady, and he asked to be received among them. After his profession, he

was sent to the University of Oxford to study Theology, and while there, he was ordained Priest. Soon after, he went to Mt. Carmel, where he lived the life of a hermit for six years.

Under his government as Prior-General, the Order increased rapidly, especially after the return of St. Louis from his first expedition to the Holy Land. It is related in the history of Carmel, that this pious monarch anchored his fleets in the Bay near by the Monastery, and that when the midnight bell for Matins rang out over the water, he inquired what it meant, and afterwards went to the church to pray. He was so impressed with the angelic life of the Solitaries, which they still continued to lead in the caves of the mountain, notwithstanding the frequent incursions of the Saracens, that he believed he would be enriching France by propagating them throughout his dominions. He was not mistaken in his hopes, for contemporaneous authors state, that the deserts were peopled with innumerable angels, who lived in mortal bodies as if lifted above the earth, and the cities called into their midst these new Religious, who became apostles wherever the holy king established them. An old painting commemorative of this is extant on Mt. Carmel. The King in royal robes stands at the door of a Monastery, and ushers in the Religious with a gesture of welcome.

St. Louis continued to befriend the Order during his life, and after his death, the Carmelites of Paris received his royal mantle, which was preserved until the Revolution in the Convent of the Place Maubert, where it was revered as one of the most notable relics of this great monarch.

October 4th, 1247, Pope Innocent IV, who was then at Lyons, granted letters to the Hermits of Carmel, exhorting the faithful to aid these Religious, who had been obliged to leave their home beyond the sea, to seek an asylum in lands free from the yoke of the Infidel. The Pope conferred many favors upon the Order, and granted ten days indulgence to all those who would give alms to the Religious, to aid them in their need. In 1245, the Order had been classed as a Mendicant Order, and had received all the privileges of the other great Mendicant Orders of St. Francis and St. Dominic.

Later, St. Simon Stock petitioned the Holy See for a confirmation of the Rule of St. Albert, with an explanation of some obscure passages, and some slight modifications. This confirmation was granted on the 1st of September, 1248, by Innocent IV., and the Rule continued to be observed by the whole Order until 1431. [It is the Rule observed to-day by the Discalced Carmelites.]

About this time, 1260, many convents were founded in the Low Countries, under Henry III, Duke of Brabant. In 1267 they entered Scotland, and the first Foundation was at Perth, where they occupied a chapel, given them by Robert or Richard, Bishop of Dunkel. They afterwards had eleven houses in different towns in that country.

In 1272 the first two convents in Ireland were founded; one on the River Barrow, near Leighlin, in County Carlow, by the Carews, and the other at Kildare, by William Lord Vesey. At one time there were twenty-five Carmelite Monasteries throughout Ireland, and Carmelite Bishops at different times ruled the Archdiocese of Dublin and Cashel.

The Province of England was the most flourishing at that time. The Order had houses in almost all the principal towns of the country, and counted among them a convent of Nuns. At the time of the suppression, by Henry VIII, England alone, without Ireland and Scotland, counted thirty-nine monasteries. The Carmelites, said Gasquet, spread through the country as if an Order of native origin; and the learned Benedictine adds: "It is remarkable how prolific the English Carmelites were in writers."⁴

There is no doubt that the marvelous privilege of the Scapular, granted to St. Simon Stock at the Convent of Cambridge, contributed largely to the popularity which the Order, familiarly called "White Friars," then enjoyed, and the veneration felt for this great saint, favored with the gifts of miracles and prophecy, greatly aided the extension of the Order in England. The kings were most favorable to it, and Edward II, above all, loaded it with privileges. After a victory over the Scotch, attributed to the manifest protection

⁴ Henry VIII and the English Monasteries. London, 1889. Tom. 2, p. 240.

of Our Lady of Mt. Carmel, he made a donation of his château at Oxford, which became a celebrated Monastery.

The Order, as has been seen, made rapid progress during the twenty years' generalship of St. Simon Stock, who governed with great wisdom and sanctity. He was favored with the gifts of miracle and prophecy; he composed hymns, and published many wise rules for his brethren. Having been invited to visit the houses of the Order in France, he embarked for Bordeaux, where he died some months after his arrival, in the one hundredth year of his age. He was interred there in a church of his Order, and was soon honored among the saints. The Order continued to spread, and at the General Chapter, held at Montpellier, France, in 1289, it numbered nine Provinces, — the Holy Land, Sicily, Provence, Rome, Lombardy, Germany, France, Aquitaine, and England.

But, while gaining so rapidly in the West, the persecution continued without interruption in the East, and the Monasteries still existing in Palestine were destroyed, one by one. From the year 1244 the Saracens had wrested from the Order those of Jerusalem, of the Desert, of the Holy Quarter and of the Valin, the Solitudes by the Jordan and by the Sea of Galilee.

In 1267 the Order lost the Convent of Antioch and the Monasteries, together with the Grottoes of Syria; and when, in 1289, Melic Messor, Sultan of Babylon, raised the siege of Tripoli, its Monastery was also a mass of ruins. Beaulieu and Sarepta perished likewise. But the final blow came in 1291, when the prophecy of Isaiah xvi, 10, seemed to be renewed — “gladness and joy were taken from Carmel.” William Sannic, or Sanvic, who was himself a Carmelite, and an eye witness, thus relates the glorious end of his Order in Palestine:

“In the month of May, 1291, the Saracens took Jean d’Acre, and more than thirty thousand Christians were killed or taken prisoners, without counting those who escaped the carnage, among whom I was one. Many of the Christians of Acre, Tyre and Tripoli saved themselves by sea. The enemy so devastated the City of Acre, with the celebrated Monas-

tery of the Carmelites there established, that it became uninhabitable. Thence they went to Mt. Carmel, which was not far away, set fire to the Monastery of the Brothers of Our Lady, which I had left only a little while before, to go to Acre, and massacred all the Religious that they found there, whilst they were chanting the *Salve Regina*. This Convent had been frequently pillaged, but never wholly destroyed. It was thus that Carmel was exterminated in Phenicia, and by a natural consequence in the Holy Land.”⁵

⁵ *Acta Sanctorum*, Tom. III, mois de mai au commencement, Chap. VIII, p. 63, No. 357.

CHAPTER IV

CARMEL IN THE WEST

TURNING from this scene of utter desolation, we face in the West a vision of hope and splendor unequalled in the annals of Carmel. Alas! it was of short duration. But to know it, is to be lifted up and to look forward. What has been, may be. We are now on the ascendant, and such days may come again. The XIV and XV Centuries have been designated as the "Golden Age" of the Order. Science and sanctity walked hand in hand: the long eras of hermit life, the dwelling face to face with God in solitary grottoes and on the mountain top, had fitted the Brothers of Our Lady to walk with men, to dispense the gifts and graces garnered in silence, hidden in the secret places of the heart, multiplied amid bitter persecution.

It was the age of the University. At Paris, at Oxford, at Bourges, Cologne and the new born Louvain, thousands and tens of thousands were pursuing the higher studies. Schools had been formed; partizanship ran high, Religious Orders were at friendly war, all was intensity of movement, and into this vortex came the gentle hermits with traditions of dim caverns on the Holy Mountain, of ceaseless prayer, of "God alone in Whose presence they stood," and they did not fail; they kept what they had and superadded the new duties appointed them by Rome when they were classed in the Church among the four great Mendicant Orders. The Crest of Carmel tells the story: the Cross rose over the apex of the Mountain between the two stars of East and West.

Thus we chronicle fecundity in theological works; volumes that cover the entire academic course; wonders of Controversy, Professorships, honors, degrees, Bishopricks, Legations, Envoys-extraordinary, and, best of all, Saints, with

aureole and halo. And these brilliant lights, — whose radiance is not yet fully known, — rose against a background of the unknown thousands, who, by regular observance, maintained the established order of things in Monasteries of ceaseless prayer. There, in silence and obscurity, dwelt those who were known only as dispensers of the sacraments, themselves living sacramentals to the multitudes who frequented their privileged churches and who held them in deepest veneration, such was the love their lives inspired.

The Generalate extended over twenty-seven flourishing Provinces in every nation; even the Holy Land was represented, for the Solitaries who had fled from Carmel had a hermitage on the Isle of Cyprus, whence they could look over the sea and remember the loved shores of the past, — but a word of them later.

The Century opened auspiciously with a General Chapter at Toulouse, in 1306, when Gerard de Boulogne proposed that the Feasts of the Most Holy Sacrament and the Conception of Our Lady should be celebrated with great solemnity, and designated the latter as the Patronal Feast of the Order. Here a brief digression may be permitted regarding Carmel's devotion to Our Lady during this Century.

The Ordo composed by Sibert de Beka has an Office of the Conception approved in Chapters held by the Carmelites in 1312. The Feast was magnificently celebrated when the Popes were at Avignon, and the Pontifical Court assisted at them each year on December 8th. Later, at the Chapter of Frankfort, all the Provinces of the Order contributed to enhance the splendor of these celebrations.

In 1320, writers unanimously recognize that the Curia had not yet celebrated the Feast, but towards 1330 those in favor of the solemnity triumphed. The *entourage* of the Pope, and the Pope himself, celebrated the mystery December 8th. "In 1340 it had passed into a custom for some years, and the change it seemed was due particularly to the Carmelites." "When intimacy was established between the Palace and the Monastery, which was an active centre whence was diffused devotion to and faith in the Immaculate Conception, the

Curia very willingly responded to invitations to the Feast of December 8th. Each year they had Solemn Mass and sermon, at which all the Cardinals assisted. We had also a Sermon pronounced in 1342 by the famous Preacher, Richard Fitzraph, witnessing the state of mind at that epoch. Though submitting to the judgment of his venerable auditors, Messieurs, the Cardinals here present, he did not hesitate to sustain the thesis of the Immaculate Conception, but burst forth in full controversy, urged thereto by misunderstanding as to the object of the Feast.

“As a consequence of frequenting the Carmelite Chapel, the Pontifical Court acquired such a liking for the Feast that even when absent from Avignon, it was still celebrated. The Pope, the Cardinals and Clergy, composed an Office on their own account.”¹

Our Lady graciously recognized the devotion of her “Brothers” in Carmel, for, in 1322, she conferred a great privilege upon the Order. Pope John XXII was then the reigning Pontiff. He was particularly devoted to Our Lady. It was under his Pontificate the universal custom of reciting the Angelus was established. He granted indulgences to those who pronounced the name of Mary, and also for the recitation of the Salve Regina. He was favored with a vision in which the Most Holy Virgin appeared to him, demanded the confirmation of the Order of the Carmelites, and made the most extraordinary promises. It was after this vision he issued the famous “Sabbatine” Bull, by which he confirmed the privilege accorded to the Religious and to the Brothers and Sisters of Our Lady of Mt. Carmel, regarding the fires of purgatory, which will be fully explained later on in connection with devotion to the Scapular (p. 226). It should be remembered that at that time there was great controversy regarding purgatory, and many held that the souls of the just would not see God until the last day. The vision of Our Lady, with its promise of deliverance soon after death, had

¹ John Bacon, quoting Doncoeur. P. Daniel de la Vierge Marie, *Speculi Carm.* Pars II p. 262, No. 1081. M. l'Abbè Vacandard recalled in the *Review of the Clergy* June 15, 1910, p. 688, the considerable part taken by Carmel in the celebration of the Feast.

special import at that moment, and with John XXII, who was accused of favoring the heresy and who protested his innocence on his death bed. His promulgation of the Sabbatine Bull would alone be sufficient proof of it. But to return. Gerard de Boulogne was a remarkable figure in the Order. He was Commentator of Scripture at the University of Paris before being elected General, and he was one of the Consultors at the Œcumenical Council of Vienna. He had to face a crisis which he did nobly, his election coming just after the horrible massacres in the East, when all who could, fled to Europe for refuge and assistance. It was to him Clement V addressed the Bull of July 18, 1310, asking the Bishops and Archbishops of Germany to receive exiles from Mt. Carmel, Palestine, as follows:

“It has been shown more than once before us on the part of our dear son, Gerard of Bologna, Master-General of the Brothers and Sisters of the professed of one and the other sex of the Order of the Blessed Virgin Mary of Mt. Carmel, that the misfortunes of the time increasing beyond measure, they have been obliged to leave the asylum they had on the same Mount Carmel, and to fly from the pagans who persecuted them.”²

All looked to Gerard, their Father in Christ, to assist them in that awful hour, and, supported by the Sovereign Pontiff, he was enabled to extend the Order throughout the West in splendor and fecundity. Thus was it strengthened to weather and survive the universal calamities of the Century to follow.

Among the names held sacred in the annals of Carmel at this time may be mentioned Guy de Pepignan (1342) General of the Order. He was celebrated for his treatise against heretics, and was taken from the government of Carmel to be consecrated Bishop of Majorca.

John de Baconthorp, commonly called Bacon — *Doctor Resolutus* — was a most renowned Doctor at the Sorbonne, where he was known by the name of Prince of the disciples of Averroes.

He was very short of stature, but great in spirit, and his

² Bullarium Carmelitarum, Tom II. Additio ad primam partem p. vii.

“vast genius embraced all ‘*doctissimus philosophus.*’” The facility with which he resolved difficult questions gave him the title of *Doctor Resolutus*, which history has conserved to him. He was as great a Religious as he was a renowned philosopher, — many historians qualify him as a saint. With sweet humility he proclaimed himself “child of the Most Holy Virgin and child of the Order of Elias.”

He was overwhelmed with grief when the Immaculate Conception was questioned, and composed a treatise to defend this privilege. He wrote a prodigious number of books, estimated at one hundred and twenty volumes, on all subjects consecrated to study, and was called to the Pontifical Court for consultation on theological matters. He was Provincial in England for a time, and afterwards consecrated the remainder of his life entirely to prayer and study. With his keen mind he pursued the most abstract and difficult intellectual problems.

Peter de Ceses or Casa, was the fifteenth General of the Order. He presided at the Chapter of Brussels in 1336, when Carmel counted seventeen flourishing Provinces. He was of a noble family, originally of Lemousin where he was born and where he entered Carmel when very young. He was remarkable for holiness and was made Provincial of Aquitaine, and later elected General. He so attracted the attention of the Sovereign Pontiff by his learning and holiness that he was consecrated Bishop of Vaison by Benedict XII, and titular Patriarch of Jerusalem by Clement VI. Palestine only possessed him for six years when he died, in 1348, in the reputation of sanctity. He worked many miracles and was most dear to the people. They loved and venerated him and even took the earth from his tomb to cure their maladies.

Francis de Bachone was a Spaniard. He was Provincial in Catalaunia and became Procurator General of the Order. He had been reader of Divinity in Paris and his title was *Doctor Sublimis* because of the exalted character of his subjects and his treatment of them. He died in 1372.

Godfrey de Loe (Tessengerloo) was Doctor at Cologne, and was called to be Professor at the new-born University

of Louvain, where records of his writings have only recently been found and commented on by modern scholars.

John Cunningham was the first to attack the pernicious heresy of Wycliff, and all English professors for half a Century followed in his wake. On May 28, 1392, the Decisive Royal Assembly at Stamford was held in the Carmelite Monastery.

The works of Michael de Boulogne, who died in 1416, were recommended to the entire Order in General Chapter (1570).

Stephen Patrington was Doctor at Oxford and later was consecrated Bishop. He combated the errors of heresy so prevalent in his Century, and was sent by the King to assist at the Council of Constance (1414-1418). He died in 1417.

Carmel now presents a figure where learning and sanctity blend in the delicate beauty of a most winning personality, which, it is hoped, may one day rise upon the altars of the Church. Though entitled "Blessed" and depicted with the aureole, this gentle monk has never yet been officially recognized, nor does Carmel say his Office. Blessed Thomas Netter de Walden deserves a history rather than a notice. Pope Martin V called him "the valiant sword of the Church." Born in the Village of Walden, Essex, in 1387, he became a Carmelite at London, Doctor of Theology at Oxford, Preacher, Counsellor, Confessor of several English Kings, and Royal Commissary against the heretics then infesting Great Britain. At the Council of Pisa (1410) he was deputed by Henry IV to represent him, and again he was sent to Constance in 1415, where he fought Hussites and Wyclifists. Four years later he went as Ambassador to Ladislaus, King of Poland. He converted Witold, Duke of Lithuania, who until then had been distinguished only for tyranny, and lavished every care upon the subjects of this Prince, instructing, guiding and encouraging them. It was through his intervention Witold was proclaimed King and Emperor. Before leaving he erected several Monasteries throughout the Kingdom, that the Monks might protect the faith of the people and hold them fast to God.

Thence he went to France and received the last sigh of Henry V of England, who died at Vincennes. The young King, Henry VI was confided to his care, and records say he was more a nurse than a confessor, so tenderly did he watch over him fostering faith and piety in his heart. This can be easily believed by one who has seen the gentle, serene and ascetic countenance of the Blessed smiling from an old portrait preserved in the Order. He lived until Henry VI attained his majority and went with him to France for his coronation, dying the following year.

His principal writings were doctrinal, against heretics then so varied and so prevalent, but he also wrote a famous treatise on the sacraments and sacramentals. He was Provincial of his Order for many years, and while most strict as to observance, he was gentle and even loving with his spiritual sons. He died in 1430, in the reputation of great sanctity and miracles were worked at his tomb.

About this time, the awful pest called the black death swept over Europe, and it became well-nigh impossible to live according to the rigid severity of primitive monasticism. The Carmelites had lost many hundred members, the Dominicans 1100 in two years, and it was everywhere the same. Europe was decimated. The severe Rule of St. Albert was still observed; but no new subjects presented themselves for admission. The Rule enjoined perpetual abstinence, and fasting for the greater part of the year. This severity was considered a hindrance to the advancement of the Order at that time. A General Chapter was held at Chambery, Savoy, in the year 1430, the Superiors consulted together, and it was judged necessary, for the preservation of Carmel, to petition the Holy See for a dispensation from some few points of the Rule. John Facy, the twenty-third General, presented this petition, and after having examined it several times, Eugenius IV issued a Bull, by which the Primitive Rule of the Carmelites was, in part, dispensed. The abstinence, instead of being perpetual, was restricted to three days of the week, and the number of fast days was lessened; the Religious were not obliged to such strict retirement in their cells, but were

allowed to remain in their Churches and to walk in the cloisters. The Pope further declared that the Order lost none of its former privileges because of these alleviations, but that the Religious were to enjoy all the privileges, indulgences, immunities, liberties, exemptions, protections, and prerogatives previously accorded them. This Bull was favorably received, and the Order soon increased in numbers.

This point is not sufficiently considered in regard to the mitigation. It was not so much for the Religious who remained, for they could have had a temporary dispensation covering their weakened condition. It was because all Orders were threatened with extinction for the lack of subjects who, fearing physical austerities, would not apply. How were they to keep perpetual abstinence when they had witnessed death all about them; how were they to fast when they had inherited frail bodies from those who had survived; how were they to keep the silence of anchorets, when racked with memories of horror? And precisely those points were mitigated, leaving the Order as severe as the Chapter and the Sovereign Pontiff thought compatible with divine prudence. There is no possible disgrace in the mitigation; it was effected as honorably as could have been, and at a time when Carmel was illuminated with its greatest Saints. The Order was still austere; its alleviated Rule continued to give Saints to the Church, and is now as ever, revered in Carmel. The spirit of its members was attested by the fact that attempts at reform, or we prefer to say restoration, began almost immediately. The Bull of the Mitigation was dated 1430, and the same Pope, Eugenius IV, on September 3, 1442, gave the Bull "*Fame laudabilis*" to the Congregation of Mantua, formally approving their reform, and exempting the Religious from all jurisdiction of the Order except that of the Prior-General. This reform, begun in the Monastery of Mantua, extended to fifty other Monasteries of Italy. It was at Mantua that John Baptist Spagnoli entered. He was elected General of his Congregation, and later Prior-General of the whole Order, which burden he accepted only by command of the Sovereign Pontiff, and he is ranked among the Saints of Carmel. Even he, com-

ing from the authorized Reform of Mantua, had to govern the whole Order according to the Bull of Mitigation, for the main portion of the Order remained under that Rule. At this period all was "Reform," or one would prefer to say, "Restoration of the Primitive Rule." It was the word in every mouth. the desire of honest hearts, the effort of united wills, and the outcome of incessant prayer. Not only learned and holy men, but the greatest Saints, illustrated the XIVth and XVth centuries. St. Andrew Corsini (p. 266), St. Peter Thomas (p. 270) in the XIVth; St. Angeli Massinghi (p. 273), the Mantuan Group, and others in the XVth (p. 275).

Thus, during the time of supposed decadence, the halo of sanctity glowed as never before. Blessed Angeli cast the germ of restoration in the Monasteries of Le Bois, even before Mantua. Every nation had its own reform, brought about by the noble emulation of Monasteries, and the legitimate desire of proving their zeal. Those of Albi and Valenciennes, 1513, were approved by Leo X, at the desire of the King of France. That of Mt. Olivet near Genoa, encouraged by Baptist Mantua — a solitary attempt by P. Hugolin — did not go beyond his one Monastery, but "he did what he could!" Later there were others at Touraine, 1590, at Rennes, 1603, and elsewhere, but the great figure that stands out in bold relief above and beyond all of that period is Blessed John Soreth (p. 284), who labored incessantly for twenty years to attain this end. During his Generalship, all the General Chapters endeavored to find means to bring it about. His "Expositions and Exhortations on the Primitive Rule," preserved in Manuscript, have been published, and should be known to all Carmelites. The Chapter at Aste (1411) convoked after his death to elect his successor, decreed that his Constitutions of the Reform should be in every Monastery. They had been approved at the General Chapter at Brussels in 1462, and confirmed by Paul II, in 1466. P. Christopher Martignon, the successor of Blessed John Soreth in 1472, lent all his energy to the Reform, but did not have the consolation of realizing his plans. He was sent on important embassies as

Legate of the Holy See, and his efforts were frequently interrupted.

P. Ponce Regnand, during his long years of government, 1482-1503, bent every effort to the same end; P. Pierre Terrasse, who succeeded him at the Chapter of Plaisance (1503), resolved to establish the Reform in every Monastery, and with this one aim in view, journeyed through Italy, France, Germany, the Low Countries, and England. What that meant of sacrifice in those days, cannot even be imagined now.

But God, Who hath used the weak things of this world to confound the strong, in His secret design, was preparing ways and means whereby the hermit spirit might be retained in its fulness, and the restoration of the Primitive Rule put upon a permanent basis and spread throughout the world, in such a manner as great and holy men with persistent endeavor had been unable to effect.

CHAPTER V

THE ORGANIZATION OF THE NUNS OF THE ORDER

THE institution of the Nuns is generally attributed to Blessed John Soreth, but authentic documents prove their existence long before. P. de Lezana says that a Convent of *Nuns* of the Blessed Virgin Mary of Mt. Carmel was founded at Louvain in the time of St. Simon Stock. In the Constitutions given by Pope Alexander IV, March 7, 1261, it is stated that the Superiors of the Order of Our Lady of Mt. Carmel could not be forced to accept the government of the *Nuns of their Order*, or any other Order, without special command of the Holy See. In the Bull of Clement V, July 18, 1310, addressed to the Bishops and Archbishops of Germany, asking them to receive the exiles from Mt. Carmel, it is shown that the Order had Nuns who professed that rule, before the taking of Ptolemy. The Bull has been quoted elsewhere, but its opening sentence is to the point here: "It has been shown . . . that the Brothers and Sisters of the professed of one and the other sex of the Order of the Blessed Virgin Mary of Mt. Carmel." (Bullarium Carmelitanum. Tom. II, p. vii.) Moreover, John XXII, by his Bull *Sanctorum Meritis* of July 8, 1318, "granted indulgences to those who visited the Church of the *Nuns* of Our Lady of Mount Carmel at Messina in Sicily."

These different documents prove on the one hand, the existence of the Nuns in Palestine before the emigration of the whole Order into Europe, and on the other, their establishment in Europe after the emigration. Thomas Walden, who died in 1430, established several Monasteries of the Nuns in England, and may be called their restorer. The same may be said of Blessed John Soreth, though the title "Organizer" is better applied to him, and is well deserved, for he so regu-

lated all that concerned them as to set them on a firm basis (p. 285). He became General in 1451, and on October 7, 1452, Pope Nicholas by a Bull, authorized their existence, giving them full privileges as an integral part of the Order.

The same Bull "*Cum nulla fidelium*," afterwards confirmed by Sixtus IV November 28, 1476, by the Bull "*Dum attenta*," formally established the Third Order of Carmelites for devout persons living in the world who wished to share in the spiritual benefits of the Order, though it too had existed in essence long before¹ (p. 211). Blessed John Soreth was likewise its organizer and protector. The manner of the establishment of the Nuns (called in Carmel the Second Order) came about as follows:

There existed at Gueld three *Beguinages*, united in one under the name of the "Ten Elsen" towards the year 1400. These devout women lived in community, choosing one of their number as Superior, without being obliged to any particular Rule. In 1452 they besought Blessed John Soreth to receive them into his Order, and he granted their prayer. They were inaugurated October 14, 1453. Shortly after Liege was founded, and there the Venerable Mother Jeanne de l'Erneur entered. She was one of the first spiritual daughters of Blessed John Soreth. He received her vows, installed her as Prioress, and later sent her to Vilvorde in Brittany to found the celebrated Monastery of Our Lady of Consolation, where she died as a saint, April 14, 1476. When making his visitation in Brittany in 1459, Blessed John Soreth met Blessed Frances Amboise, the Duchess of Brittany, widow of Peter II, a most holy Princess (p. 287). Hearing of his presence in the City of Nantes, she begged him to visit her at her château. Knowing of her eminent virtue, he went at once, confirmed her in her desire to become a Religious, explained to her the life of the Carmelites and, as she immediately wished to be one of them, promised to send to Brittany a sufficient number of Religious for the Monastery she desired to found. He was so impressed with her holiness, the good

¹ The Conventual Tertiaries, Fathers and Sisters, were established some centuries later. (p. 207).

order of her house, the modesty of her attendants, that on leaving he said to the Religious who accompanied him, "My Brethren, we have not come here to see a worldly dame, nor a secular princess, but rather a worthy Abbess, a Mother in religion."

The Monastery of Bondon, Vannes, was founded by Bull of Pius II, February 16, 1460. The Religious went from Liege to take possession in 1464, and Blessed Frances entered the Feast of the Annunciation, 1468. This Monastery was dedicated to the "Three Marys" who were first at the tomb of the Risen Lord, a devotion with ceremony practiced in Brittany and dear to the people. Some years later Blessed Frances founded at Couets where she died. These Monasteries spread rapidly, that of Reggio in Italy was begun in 1485 by Blessed Jane Scopelli. Blessed Archangeli founded in Mantua. Venerable Agnes Correyst, at Bruges in 1497. Mention is made of a Monastery at Norwich, England, and of one at Astorga in Spain. Thence it would seem the Incarnation must have been founded, but this we cannot verify. The Carmelite Fathers had been introduced into Spain by Alphonsus IX and his wife Madalfa, a niece of St. Louis, in 1290, but no historical mention of the Nuns has been found beyond an allusion to Astorga.

Lesana relates in the annals of Carmel that, in 1513 the Duchess of Medina established the Monastery of the Incarnation on a most beautiful natural site in Avila. The description is enchanting. All that nature could offer of woodland, river and solitude was there. Though founded in 1513, it was not until 1515 that the first Mass was said and the bells ushered into the world Teresa de Ahumada, the glory of Carmel, of Spain, and of the Church.*

*A work entitled: "*Les Parents de Ste. Therese*", published by the Carmelites of Mangalore, quoting D. Miguel Mir, says that a Community of "*Beaterio*" was founded in Avila in 1478, and that later resolving to become Nuns, they adopted the Rule of Our Lady of Mt. Carmel, according to the Mitigation of Eugenius IV. Dona Beatrix Guiera was Superior, and she repaired the buildings and the Church whose bells welcomed Teresa to birth and baptism, thenceforth known as the Monastery of the Incarnation, Avila. This coincides with the period of Blessed John Soreth and the extension of the Nuns.

CHAPTER VI

ST. TERESA AND THE REFORM

TERESA OF JESUS was born of a noble Castilian family, in Spain, on the 28th of March, 1515. Her name, in the language of Scripture, signifies "beautiful beyond all." Her marvellous life has been written many times, and by many famous biographers; by herself at the command of her superiors, and by the pen of a seraph on her flaming heart, which may still be seen incorrupt, pierced with a dart of love, sending forth thorns, and, as it were, still living for God, and for the Church, a life which breathes only the love of God and the love of souls. At the age of eighteen she entered the Carmelite Monastery of the Incarnation, at Avila, and, although the Primitive Rule was not in vigor in the Monastery, the Religious were nevertheless renowned for their mortification, their obedience, and their charity. There was a prophecy current in the Convent to the effect, that a great saint should spring from their midst, who would be called Teresa, and as there was another Religious of the same name in the Monastery, and the prophecy was well known, the saint used to smile and ask, pleasantly, "Which of us shall it be?" little dreaming that it was in reality herself. The twenty years spent in this Monastery, were for her a preparation for the great work she was destined to accomplish. Inspired by divine grace she commenced the reform of Carmel, and succeeded not only with the nuns but with the friars. Before her death thirty-two Monasteries were established, seventeen of the former and fifteen of the latter; this she did without money or revenues, confiding in the providence of God alone. Not only was she deprived of all human aid, but she often met with resistance on the part of princes and ecclesiastics. Meanwhile God blessed her labors, the vine



ST. TERESA OF JESUS
Restorer of the Primitive Rule

which she had planted took root and bore abundant fruit. In the first Foundation which she made at Avila, Teresa sought worthy souls to be the foundation stones of this spiritual edifice, and it was not without divine inspiration, that she chose four poor orphan girls, poor in the goods of this world, and without dower, but gifted with great natural ability, and with the richer dower of grace.

After innumerable sufferings, it pleased our Lord to grant, that on St. Bartholomew's day, August 24, 1562, under the pontificate of Pius V., in the reign of Philip II. of Spain, Father John Baptist Rossi (whose baptismal name was Bartholomew), being general of the Order — the Blessed Sacrament should be reserved and the new Monastery solemnly founded under the title of St. Joseph. As this glorious saint had, by his powerful protection, assisted Teresa in her work, she wished to offer him the first fruits of her labor.

This Monastery was founded only a short time after the Turks had taken the Island of Cyprus and ruined the ancient Monastery of the Carmelites, which was the last to keep the observance of the Primitive Rule; so it may truly be said that this rule was always in practice in some part of the world.

The Saint, in union with her companions, added several practices that seemed necessary for the more perfect observance of the Rule, and in her writings she explains her motives for so doing and gives a graphic picture of the state of the Church at that time, which is enough to stir the zeal of a loyal daughter of Spain and of the Church: "In desiring the Foundation of the Monastery of St. Joseph's of Avila it was not my intention to use such great rigor in exterior things, or to be without revenue; nay, I wished the house to be so established as not to want anything. But this I did as a weak and wicked creature, though certain good intentions influenced me more than my good pleasure.

"About this time I heard of the miseries of France, and of the disorders and havoc those Lutherans had committed there, and how rapidly this miserable sect went on increasing. This afflicted me exceedingly, and, as if I could have done

something, or had been something, I cried to our Lord, and implored Him to remedy so great an evil. It seemed that I could have laid down a thousand lives to recover only one of those innumerable souls who are lost in that heresy. But seeing myself only a woman, and so wicked too, and prevented from promoting, as I desired, the glory of God, I resolved to do the little that lay in my power, that is to follow the evangelical counsels with all the perfection I could, and induce the few nuns who are here to do the same, confiding in the great goodness of God, who never fails to assist those who leave all things for Him, that all of us being engaged in prayer for the champions of the Church, the preachers and doctors who defend her, we might to the utmost of our power assist my Lord, who has been so much insulted by those for whom He has done so much good, that the traitors seem now to wish to crucify Him again, and not to leave Him a place whereon to lay His head."

The Saint speaks of the troubles in France, and not without reason, for the Kingdom at that time was inundated with fire and blood. In the single Province of Touraine the Carmelite Convents of Orleans and La Rochelle, together with a great many others, were devastated and most of the Religious perished, victims to the fury and cruelty of the Calvinists.

Later, in the Book of the Foundations, the Saint wrote as follows:

"After four years — I think a little more — there came to see me, a Franciscan friar, Father Alonzo Moldonado, a great servant of God, having the same desires that I had for the good of souls. He was able to carry his into effect, for which I envied him enough. He had just returned from the Indies. He began by telling me of the many millions of souls there perishing through the want of instruction, and preached us a sermon encouraging us to do penance, and then went his way.

I was so distressed because so many souls were perishing, that I could not contain myself. I went to one of the hermitages weeping much, and cried unto our Lord, beseeching Him to show me, when the devil was carrying so many away, how I might do something to gain a soul for His service, and how I might do something by prayer, now that I could do nothing else. I envied very much those, who, for the love of our Lord, could employ themselves in this work for souls, though they might suffer a thousand deaths. Thus, when I am reading the lives of

the saints, how they converted souls, I have more devotion, more tenderness and envy, than when I read all the pains of martyrdom they underwent; for this is an attraction which our Lord has given me, and I think He prizes one soul, which of His mercy we have gained for Him by our prayer and labor, more than all the service we can render Him. During this great distress, I was one night in prayer, when our Lord appeared to me in His wonted manner, and showed me great love, as if He wished to comfort me; He then said to me, 'Wait a little, my child, and thou shalt see great things.' These words were so impressed on my heart that I could not forget them; and though I could not find out after long thinking what they could mean, and did not see any way even to imagine it, I was greatly comforted, and fully persuaded that the words would be found true; but it never entered my imagination how they could be."

Six months after this, the General, John Baptist Rossi, a man most distinguished in the Order, came from Rome to Spain at the request of King Philip II, and by order of Pius V. In his coming the saint believed the promise of our Lord to her to have been realized, for he authorized her to continue the work of the Foundations, and also, to found Monasteries of the Friars. John Baptist Rossi of the Old Observance was a great and holy man, raised up by God to countenance and permit so unusual an undertaking as the reform of both Nuns and Friars by a woman. Only a keen, broad intelligence could have fully grasped conditions during the brief visitation of the Monasteries in Spain. He was of noble family, of such learning that he was named Professor of Theology at the College of Wisdom in Rome, by Paul III; intrusted by Pius IV with many missions, and elected XXXII Prior General, in 1564. Pius V and Gregory XIII showed him marks of confidence, and sent him as Apostolic legate on various embassies.

He had been preceded by Very Reverend Nicholas Audeth, a Religious of noble ancestry, born of the Kings of Cyprus, celebrated for his vast erudition and holiness, and called to govern the Order when only thirty-eight. He had convoked the Chapter General at Venice in 1548, when the schism of Henry VIII was raging, and the heresies of Luther and Calvin were at their height, and had determined to establish the Reform in every Monastery, but found himself helpless. After

Herculean efforts, he resigned in favor of his socius with permission of the Pope, and after some years died at Rome in 1562, just as Saint Teresa was sowing the seeds of restoration at St. Joseph's, Avila. He had not the joy of knowing the Saint, but the pleadings of his great soul may have been her support in that supreme hour.

Father John Baptist Rossi was overjoyed at what he had found at St. Joseph's, Avila, and endorsed all that St. Teresa had begun. He gave her letters patent, and promulgated censures against all who opposed her. The Saint says: "Whenever he could free himself from his absorbing occupations, he would give the Nuns conferences. His language indicating the great favors bestowed upon him by Almighty God."

At first he opposed the establishment of the Fathers, and quite naturally, because of the tumult of expostulation aroused by such a step, but when convinced, he allowed a trial to be made, and God took care of the rest. The Saint prayed God to raise up a soul to help her, and she did not have long to wait, for while she was at Medina del Campo, whither she had gone to found the second house of the Order, she met the two souls destined by God to become the corner stones of the new edifice. Father Antonia de Heredia was Prior of the Carmelites of Medina, and to him she confided her plans. This fervent Religious immediately entered into her views and promised to embrace the reform himself, the other chosen soul was John de Yopez, a young Religious of great virtue now known as St. John of the Cross.

Father Antonio was a native of New Castile, where he was born, about the year 1510, of the illustrious family of Heredia. His mother was of the family of St. Vincent Ferrer. At an early age he entered the Carmelite Order, and, when twenty-six years old, became Prior of the Monastery of Moralegia, and afterwards held important offices in the Order.

Father John de Yopez, youngest son of Gonzales de Yopez, was born in 1542, at Fontibera, a small town between Avila and Salamanca in Old Castile. From his earliest childhood he had a particular inclination to piety, and several times experienced the protection of Divine Providence, and the watch-

ful care of the Blessed Virgin, for whom he ever had a marked devotion. At the age of twenty-two he entered the Carmelite Monastery of Medina del Campo, and there practiced the greatest austerities. He studied Theology at Salamanca, and was ordained Priest at the age of twenty-four. When he met St. Teresa at Medina del Campo, she immediately recognized the treasures of grace his heart possessed, and unfolded to him her plans with her usual candor and simplicity. He understood her, and promised to join the good work if he might do so promptly, for his soul was longing for a more rigid life, and he had determined to go and join the Carthusians.

St. Teresa lost no time, and having obtained the permission of the Provincial, and of the Diocesan Bishop, she founded at once the first Monastery of the Friars, in a poor little house, which had been given her for the purpose, at Durvelo. Thus was sown the tiny mustard seed, whence was to spring the mighty tree, upon whose ever spreading branches innumerable souls would rest in contemplation throughout future ages.

While Father Antonio was tall and portly, Father John of the Cross was very small of stature, and the Saint, whose sense of humor was irresistible, used to say, that God had given her a friar and a half to begin her Reform. The latter was the first professed, and the saint cut and made his habit with her own hands. The house at Durvelo was poor and very small. It belonged to a nobleman of Avila, Don Raphael, and was kept for the use of his bailiff, who received his corn rents there. In the Book of the Foundations, Chap. XIII, the Saint describes it as follows:

"We reached the house a little before nightfall, and the state it was in when we entered, was such, that we could not venture to pass the night there, because of the exceeding absence of cleanliness, and of the crowd of harvest men. It had a fair porch, two rooms, one beyond the other, and a garret with a small kitchen.

"This was all the building that was to be our Monastery. I thought that the porch might be made into a church, the garret into a choir, which would do well, and the friars could sleep in the room. The nun who was with me, though much better than I am, and very much given to penance, could not bear that I should think of having a Monastery

there, and said to me, 'Certainly, Mother, there is nobody, however great his spirituality, who can bear this; do not speak of it.'

"The Father who was travelling with me, though of the same mind with my companion, the nun, did not oppose me when I told him of my purpose. We went and spent the night in the church, but, on account of the fatigue we had undergone, we could not pass it watching. When we reached Medina, I spoke at once to Father Fra Antonio, and told him what had happened, and that if he had the courage to remain there for a time, he might be certain that God would soon help him, and that to begin was everything. I think I saw then what our Lord has done, and as clearly, so to speak, as I see it now, and even much more than I see at present, for at this moment, when I am writing this, ten Monasteries of the Barefooted Friars have been built. I told him, too, he might depend on it, that neither the late, nor the present Provincial (for, as I said in the beginning, their consent must be had) would ever give us leave, if we were seen living in a large house; besides, there was no help for it, and if they were settled in that little hamlet and house, neither the one nor the other would take any thought about them. God had given him a courage greater than mine, so he answered, that he would live not only there but even in a pig-stye. Father John of the Cross was of the same mind.

"When I had obtained the consent of the two Provincials, I thought I wanted nothing more; we arranged that the Father Fra John of the Cross should go to the house and furnish it, so that, somehow or other, it might be gone into. I made all the haste I could to begin, because I was very much afraid that some hindrance might arise, and so it was done.

"The Father Fra Antonio had already provided some necessary things, we helping him as much as we could, but it was not much. He came here to Valladolid, to speak to me in great joy, and told me what he had got together. It was little enough; he had provided only hour-glasses, of which he had five, and that amused me much. He said he was not going without provision for keeping regular hours. I believe he had not even wherewithal to sleep on.

"The Father Fra Antonio has told me that, when he came in sight of the little hamlet, he felt an exceedingly great inward joy; that he thought he had now done forever with the world, abandoning all things and throwing himself into that desert.

"Neither of them thought the house in any way bad; so far from it, they looked upon themselves as settled in great comfort. O my God, how little these buildings and outward satisfactions furnish for the inner man!

"On the first or second Sunday in Advent of the year 1568 — I do not remember which of the two Sundays it was, the first Mass was said in that little porch of Bethlehem; I do not think it was any better. In

the following Lent, I passed by on my way to Toledo for the Foundation there. I arrived one morning; Fra Antonio of Jesus was sweeping the door of the church, with a joyful countenance, which he ever preserves. I said to him, 'What is this, my Father? What has become of your dignity?' He replied in these words, showing the great joy he was in: 'I execrate the time wherein I had any.' As I went into the church I was amazed to see the spirit which our Lord had inspired there; and I was not the only one, for two merchants, friends of mine, who had come with me from Medina, did nothing but cry, there were so many crosses and so many skulls.

"I can never forget one little cross of wood by the holy water to which a picture of Christ, on paper was fastened. It seemed to cause more devotion than if it had been made of some material most admirably fashioned. The choir was the garret, which was lofty in the centre, so that they could say the Office in it, but they had to stoop very low to enter it and hear Mass. In the two corners of it next the church they had two little hermitages filled with hay, for the place was very cold, in which they must either lie down or sit; the roof almost touched their heads. There were two little openings into the church and two stones for pillows. There were also crosses and skulls. I understood that when Matins were over, they did not go back to their cells till Prime, but remained here in prayer, in which they were so absorbed that they went and said Prime, when the time came, having their habits covered with snow, but they did not know it.

"They used to go out and preach in many places around, where the people needed instruction, and they gained so good a name in so short a time as to give me the very greatest pleasure when I heard of it. They went, as I am saying, a league and a half, and two leagues, barefooted, to preach—for at that time they wore no sandals, which they were afterwards ordered to wear, and that in the cold when the snow was deep, and when they had preached and heard confessions, came home very late to their meals in the Monastery: all this was as nothing because of their joy. Of food they had enough, for the people of the neighborhood around furnished them with more than they had need of."

Their penances and austerities were such that the saint had to urge them to use moderation, fearing they would kill themselves and thus destroy the good work they had begun, but they made light of all their sufferings and God so blessed their labors, that the Order spread with a rapidity truly miraculous.

Twelve years from that time a Chapter was held at Alcala, where there were present eleven Priors, all of the Reform, with their assistants, and the Commissary Apostolic pub-

lished a Brief of Gregory XIII constituting them a distinct province. This was shortly before the death of St. Teresa, and surely she had won the right to sing her "*nunc dimittis*." Her soul, impatient to be with God, could scarcely endure the martyrdom of her earthly life. Worn out with infirmities; subject to frequent illnesses, fevers and sore throat; wearied with continual journeys and labors, undertaken at the solicitations of great personages and the command of her superiors, she arrived at Alba September 20, 1582, and was immediately taken with her death illness. She died in the arms of Blessed Anne of St. Bartholomew, and her wonderful soul winged its flight to heaven, in an ecstasy of love, on the 4th of October, 1582. She was in the sixty-seventh year of her age, the forty-eighth of her religious profession, and the twenty-first since the commencement of the Reform.

The year of her death being the one in which the Calendar was reformed by order of Gregory XIII, the 4th became the 15th of October, and for that reason her feast is celebrated on the last-named date. Her death was accompanied by many miracles. Her face appeared more beautiful than ordinary, her body as white as alabaster, and perfectly flexible, while it sent forth a delicious perfume which could not be compared to any natural odor, and which filled the whole convent and lingered about everything the saint had touched or worn; so much so, that at one time the strange perfume was noticed about a writing desk, and upon examination a leaf of her manuscript, hitherto unknown, was found to be in it.

Her writings have been translated into Latin, Flemish, German, French, Polish, English and Italian. They are found in libraries the world over, and there is no doubt that if she had been a man she would have received the title of Doctor of the Church — a title given her through courtesy of the University of Salamanca, of which she is considered the patroness.

After her death her spirit lived in her sons and daughters, and the reform soon extended to Italy, France and the Low Countries.

CHAPTER VII

THE ORDER AT ROME

THE establishment of the Monasteries of Discalced Friars at Rome, is remarkable as having been brought about by the express desire of the Pope. This Monastery was the second of the Discalced founded in Italy, and was that of *La Scala* in Rome. The Foundation was not deemed advisable by Rev. Father Elias, the Prepositor-General of Spain, because he thought it not wise to found anywhere but in Spain, as the austerity of the Order was such that he thought it could not be supported out of this kingdom, which produced bodies of a strong and robust complexion not found elsewhere. The King of Spain agreed with the General in favor of his nation, and also opposed the Foundation of the Monastery. But the designs of God cannot be frustrated, and the Foundation was brought about in the following manner.

In 1596, Cardinal Pinelli, the Protector of the Order, asked the Superior of the Carmelites at Genoa to send a preacher to Rome, and in consequence, Venerable Father Peter of the Mother of God was commissioned to preach the Advent in the Church of the Holy Spirit. All the city was delighted, the Cardinals were charmed, and the Commander, Cardinal Tarugi, said to Clement VIII: "Holy Father, we have in this Religious an incomparable man, an extraordinary preacher; it would be well for the Church if Your Holiness kept him at Rome, and granted him place for a Foundation." Many others besought the Holy Father likewise, so that the Pope wished, at any cost, to propagate the Reform in Italy. He sent for Father John of St. Jerome, Procurator-General of the Order, to make known his intention, and asked how many Discalced Carmelites were actually in Italy at that time. The latter

answered there were nearly thirty. The Holy Father replied at once: "Very well, that is enough; two Discalced Carmelites began the Reform in Spain, and if we have thirty, that will suffice for Italy."¹

The Pope then directed Cardinal Coma to give the Church of Our Lady *de la Scala* to the Religious, and this was done on the Feast of the Purification, February 2, 1597, and in a Bull, *Sacrarum Religionum*, of the 20th of March of the same year, he confirmed its establishment and placed it directly under the jurisdiction of the Holy Apostolic See. In November, 1600, he issued another Bull, granting many privileges and explaining his motives for the erection of this new Congregation. The text of this brief is of profound interest, as it gives evidence of the esteem felt for the Order, and is as follows:

"As there is not another monastery of Discalced Carmelites in all Italy, except that of Genoa, We desire to establish at Rome the aforesaid Order. These Religious observe with exactitude, as well in Italy as in the kingdom of Spain, the Primitive Rule of the Order, and fulfil perfectly the end of their institute, of which the first and principal part is prayer and contemplation, and the second the salvation of the neighbor, which they procure by their words and works, after the example of the Prophets Elias and Eliseus, and the other holy Fathers, of whom they are the imitators, and the legitimate successors. We have, therefore, erected in their favor a house of their Order in the Church of Our Lady *de la Scala*, situated beyond the Tiber. But, beside the testimonies worthy of faith that have been given to us regarding the sanctity of these Religious, we know, by our own experience, how the holy Church of God receives each day the benefit of their pious exercises, their prayers, mortifications, austerities, preachings, confessions, and administration of the Sacraments, which contribute much to the glory of God and the salvation of souls. Wishing to provide in a becoming manner, as far as lies in our power, for the increase of the said Order, by our own impulse, with clear knowledge, after serious delibera-

¹ *Historia Generalis Fratrum Discalceatorum*, Tom. I, p. 87.

tion and in the plenitude of our Apostolic power We erect and institute for perpetuity by the tenor of these presents. . . .”²

Father Peter of the Mother of God (p. 303) was the first General under the new régime which went into effect in 1600. In 1578, while the Discalced were still under the authority of the Old Observance, the great and enlightened John Baptist Rossi had died; he who had been sent by God at the prayer of St. Teresa to countenance and encourage the Reform. Two Generals had succeeded him, John Baptist Caffardus (1580) and John Stephen Chizzola (1593), before the absolute separation of the Discalced and the Old Observance in 1593, when Nicholas Doria who had effected the separation was elected the first General. The latter made one Foundation at Genoa and would make no more out of Spain, so, according to the aforesaid Bull of the Pope, two Congregations with two Generals of the Discalced were constituted: the Spanish and the Italian. The Spanish to remain in Spain with jurisdiction there alone; the Italian directly under the Pope, and permitted to found anywhere in the world but in Spain.

The Fathers of the Old Observance, fully recognized by Rome, continued their Generalate as before, and do so even to the present day. The Order, therefore, had three governing Superiors: the Spanish, called Superior of the Spanish Congregation; the Italian, called Prepositor General of the Congregation of Italy or of Elias, and the Old Observance. This arrangement continued until 1875, when, under Very Reverend Father Jerome Mary of the Immaculate Conception, afterwards the renowned Cardinal Gotti, the Spanish and Italian Congregations united to form one Discalced Carmelite Generalate, as they now remain.

² *Magnum Bullarium Romanum*, Tom, III, p. 99, and *Bullarium Carmelitanum*, Tom. III, p. 325.

CHAPTER VIII

MT. CARMEL, PALESTINE

FOR nigh unto four centuries, since 1291, when the last martyr fell under the sword of the Saracen, Mt. Carmel had stood solitary by the sea, mourning the loss of her departed children, but God was preparing a wonderful soul, who, like another Elias, was to spend his life in prayer and praise upon the Holy Mountain, once more to be peopled with the sons of Mary.

This chosen soul was Father Prosper of the Holy Spirit, whose wonderful life reads like a romance of spirituality and is worthy of special consideration.

The re-establishment of the Primitive Rule, naturally inspired the Discalced Carmelites with the desire of returning to the land of their birth. This was not easy of accomplishment, for, from the time of the massacre, when the Holy Mountain had been depopulated, the condition of the Holy Land had been little improved. The system of feudalism constituted by the Saracens after the conquest, pressed heavily upon the people. The Emirs lived as nomads in their little domains, supported by the inhabitants, and making extortionate demands upon all who established themselves within their boundaries; they were taxed, themselves, by the Pacha of Damascus, who, in his turn, was a tributary of the Sultan of Constantinople. The central power, was, it is true, demolished; the battle of Lepanto dealt the first blow, which was followed by many others and the European influence began to penetrate the Ottoman empire. The ambassador of France could speak with power at Constantinople, and what was of more value (because by them one could get at the turbulent Emirs), the French Consuls living in the different cities knew how to make their protestations heard. Thus, the

Religious who would come to Carmel, might at least hope to find an opening.

The vessels of the Knights of Malta were there to receive them kindly, and to protect the narrow coast which formed, with the two elevations of Carmel, the small fief of the Arab Prince Tarab or Tarabie; so, the enterprise, though surrounded with numerous difficulties and great perils, was not absolutely impracticable to resolute and courageous souls. For this enterprise the Congregation of Italy could furnish worthy laborers. In 1603 there was question of it for the first time, when Father Peter of the Mother of God told the Sovereign Pontiff, Clement VIII, that the Missions of the Discalced Carmelites had been definitely resolved upon by unanimous consent, and he added, that they proposed to commence with the Holy Land and Mt. Carmel, but, as has been seen, the Holy Father said, "go to Persia," and they went. The route to Persia passed by Alexandria, and to gain this point, the shortest way was to embark at Genoa, at Venice, or Malta, and by so doing the traveler would, at each journey, double the promontory of Carmel. The zealous missionaries saluted the Holy Mountain with ardent and tender love, and several felt a longing to go and dwell there. Father Basil of St. Francis said he became a Discalced Carmelite that he might end his life upon Mt. Carmel, and in truth he did live and die there at the close of his missionary labors in Ispahan and Bassourah. Father Prosper too, who had been destined by Divine Providence for this work, sighed to begin his labors, but the time had not yet come, the long years of his preparation were not yet at an end and his desires were to be purified still further by patient waiting.

Father Prosper was born at Nalda in Navarre. God favored him with graces from his earliest youth. At the age of eleven years, while at the College of Logrono, he heard several exhortations which treated of the hermits of the Thebaide, and which inspired him with so ardent a love for solitude, that he wished in the following vacation to go and dwell with his cousin on a neighboring mountain. The latter replied, "and what will we have to eat?" "Are you troubled

about that? ” replied the young Prosper, “ the same God that feeds all the animals on that mountain, will not forget those, who for love of Him, go away from all the occasions of sin; we will eat the plants that grow up there, and that will be enough.” “ That is not enough for me,” replied his practical cousin. “ Well, it is for me,” said Prosper, and stooping down he began to eat the plants near him. It was the dawning of his future life. He made his novitiate at the Monastery of La Scala, and after his profession, because of his marked attraction for solitude, he embraced the eremitical life in the desert of the Province of Genoa, commonly called the “ *Dovecote*.” There he applied himself to the consideration of the origin of his holy Order, and the admirable life led by the hermit saints on the Holy Mountain, saying often: “ Who knows but a dove will yet go from this Dovecote to build its nest upon Mt. Carmel.”¹ But he knew not that soon he was to be that chosen one. After numerous proofs and trials, by means of which God knows how to afflict and prepare his vessels of election; being missioned to Aleppo and then recalled and sent to Spain; and finally being ordered again to the Holy Land; after troubles with the natives, illness and almost insurmountable difficulties, all of which he bore with peace and tranquility of soul, he at length received the final letter from the Father-General, telling him to go at once to establish the Foundation on Carmel. This was in September, 1631. He then wrote at once to the Prince of Mt. Carmel, Emir Tarabei, saying: “ I have received orders from the Roman Pontiff and my superiors, to ask your permission to dwell in your country and establish myself on Mt. Carmel, especially at *Kader* or the cavern surnamed of St. Elias, the prophet of Mt. Carmel; to build there a house, to have a garden and other things necessary for human life.” All was accorded, ratified and signed by the Emir, November, 1631, upon the promised payment of a sum of money. In this important enterprise, Father Prosper was aided by the devoted Franciscans of Nazareth, who received him into their house with warmest hospitality and counselled him in every difficulty.

¹ Annales de Carmes, p. 600.

On the 29th of November, 1631, Father Prosper went to the cave of Elias and there offered the Holy Sacrifice with deep emotion. However, the victory was not complete, for the Greek at Damascus would not resign his act of possession until the promised sum of money was paid. Father Prosper immediately set out for Rome, where he reported fully the state of affairs. He arrived just at the Chapter of 1632, when Father Paul Simon, of Jesus Mary, was elected Prepositor-General. Six months later, Pope Urban VIII by his Brief *Circumspecta*, established Father Paul Simon as Prior of Mt. Carmel, and prohibited all other Religious of any congregation or institute whatsoever, from establishing themselves on the Holy Mountain, without the express permission of the Holy Apostolic See.² Since that time, December, 1633, the Prepositor-General of Italy has always taken the title of Prior of Mt. Carmel, and the resident Prior is called Vicar.

Father Prosper then returned to the Holy Land, accompanied by two other Religious, Father Philip and Father Felician of the Mother of God. The French Consul, Marc Doret, was most kind to him, and aided him to obtain the necessary patents. He remained at the Mission of Aleppo, for the Christmas festivals, and on January 1st, took his final departure for the Holy Land.

On February 27th a Mass celebrated at the Kader, or Cave of Elias, formally inaugurated the installation of the little community of three on Mt. Carmel. But their trials were not yet over; one after another, they were visited by severe illnesses, and reduced to the extremity of want. God did not abandon his faithful servants, and the annals relate, that just when they were in their utmost distress, they saw the flag of a vessel, commanded by a Knight of Malta, — the members of this Military Order being at that time the police of the Mediterranean and the adjacent seas — and he had come seeking booty of the Mohammedans. Father Prosper sent word that there were on this mountain, two Discalced Carmelites reduced to the last extremity, and begged him to give

² Bullarium Carmelitanum, Tom. II, p. 445.

them a little alms. The Knight sent word that if they would bring him a stone from the church which was on the height of the mountain, that he might place it in his own chapel, which he had at Marseilles in the Convent of the Carmelites, he would give them in return all they needed to live upon. The Fathers brought him the stone from the ruins of the ancient Monastery, destroyed in the Fourteenth Century, and he then filled a little bark with rice, lentils, dried peas, and other provisions, which he gave them, and afterwards set sail for another port. Surely he was commissioned by the Providence of God to save the lives of the poor Fathers.

They continued to live their solitary life in the midst of sufferings and perils. At one time Father Prosper lost courage and felt that he could no longer maintain his position in the face of the repeated attacks of the infidels, and their demands for money. He left the Holy Mountain and went to Malta, where he sent word to his superiors to assign him to a house, that he might go there and die. On the following night he had a vision; the Infant Jesus appeared to him, as he is represented in the picture venerated on Mt. Carmel, and placing Himself on the right arm of the Religious, said: "Prosper, wilt thou abandon us?" At these words the poor missionary felt his bitterness changed into an ineffable sweetness; new courage reanimated his heart with a great desire to suffer and die for God, and in a torrent of tears he replied: "When and where would I abandon Thee, O God of my heart?" and at the same moment he made a vow to return to Carmel. He took ship for Rome, laid the matter before the Propaganda, measures were taken immediately with the Governor of Constantinople, and an annual tribute was promised in exchange for his protection. Father Prosper then departed with new ardor, to find the Infant Jesus and His Divine Mother never to abandon them more. He crowned a life full of merits with a holy death on November 20th, 1653, and was buried in the Chapel of Our Lady, near the grotto of St. Elias. In the "Chronicles of Carmel" a most interesting letter has been published, written by a "Pilgrim of Picardy," a Jesuit called Adrien de Parvilliers, who was a native of Amiens. He visited

Mt. Carmel in 1652, the year before the death of Father Prosper, then seventy-eight years of age, and conceived the most tender affection for this holy old man, who received him with open arms and showed him the sanctuaries of the Holy Mountain. Father Adrien writes: "He persevered for long years in this mountain in continual prayers, fasts and mortifications, chanting day and night the Divine Office in the chapel of the Virgin at the regular hours, even though he was often alone, and fulfilling all the exercises of the monastery without fail, even to ringing the bell, for greater punctuality. Often he passed Advents and Lents in the most frightful deserts of the interior of Carmel, taking with him only a little dry bread for his nourishment, and whatever was necessary for saying Mass, on an altar he built himself with stones, placed one upon another, in a grotto unknown to men. There he sang the Divine Office day and night, offered mass without a server, by permission of the Pope, and passed all his time in contemplation except that which he was obliged to grant for the repose of nature.

It was marvellous to hear of the rude war that the devil made on him, to force him to leave his sojourn on Mt. Carmel. He was despoiled, beaten, tied to the trees many times by the Arabs, in danger of dying of hunger or heat in the ardors of the sun; but, in the end he conquered all his enemies, and his reputation for sanctity was such, that the Christians, Arabs, Moors and Turks, called him the great, the venerable, the holy Religious of Carmel. The Arab Prince esteemed him more than all the dervishes of his nation; and the Princess used to come from time to time, to visit the Chapel of the Virgin, with bare feet, and prostrate before the Altar of Our Lady, ask the blessing of the Father. It was beautiful to see the mariners of all nations and religions, bringing their offerings and their vows to the Chapel of Our Lady, which was filled with large and beautiful candles from Damietta, Alexandria and Cairo." Father Adrian brings his account to a close, saying that his love for the good Father Prosper was such, that he never would have done speaking of him. In 1655 Father Nicholas Poirsson, S. J., visited Mt. Carmel, and he

also speaks of Father Prosper, who was then deceased, but whose memory was living in all the surrounding country. His Life was written by Father Louis of St. Teresa, and is indeed the Life of a Saint. After his death the Religious enjoyed their solitude in peace for over a century.

CHAPTER IX

CARMELITES CROSS THE PYRENEES

AS the English and American Carmelites trace their descent directly from St. Teresa, through the Foundations made by Venerable Mother Ann of Jesus (p. 296) in France and the Low Countries, therefore a glance at their history and a knowledge of some of the heroic souls raised up by God for them will prove of special interest.

The introduction of the Reform into France was a most important event in the Order and was not made without overcoming innumerable obstacles. The initiative of this great project may be said to belong to St. Teresa herself, for the thought of France occupied a large place in her heart, thirsting for souls, and even a year before her death it was known to her, for that Our Lord revealed to one of her daughters "distant regions where many souls waited the coming of Ann of Jesus to be converted by her aid."¹

It is related also in the autobiography of Blessed Ann of St. Bartholomew,² (p. 353) that one day our Lord appeared to her radiant with beauty, but profoundly sad, and said: "My daughter, assist me; see how many souls I am losing;" then he shewed her the whole of France and the thousands of souls lost by means of the heretics. This sight filled the Blessed Ann with so great agony and such intense love of God, that it seemed she could not live, so ardent was her thirst for the salvation of these souls. For many years she suffered a martyrdom of charity, offering without ceasing her prayers and penances to God for the salvation of that unhappy country. This was long before there was any thought of having a

¹ Vie de la Mere Anne de Jesus R. P. Berthold Ignace de Sainte Anne C. D. Definiteur General.

² Vie de la Ven. Mere Anne de Saint Barthelemy par Marcel Bouix, Liv. II Chap. II Paris, 1872.

Foundation in France. It was only after the death of St. Teresa, when the wonders accomplished by her in Spain became more generally known, that the desire was awakened in France. But it was not until after twenty years of ardent prayers; of generous and constant efforts; with the union of the most powerful personages, encouraged by revelations from Heaven, that the work was accomplished.

In the meantime, the providence of God was preparing the soil for the good seed, which was to bring forth abundant harvest for His glory.

On February 1, 1565, a wonderful soul was born to France and to the Church; this soul was Barbara Avrillot, daughter of Nicholas Avrillot, Lord of Champlatreux, and Marie d'Huillers, a member of one of the noblest families of France. She became Mme. Acarie, and later was beatified under the name of Blessed Mary of the Incarnation, Discalced Carmelite, and Foundress of the Order in France (p. 314). In her early youth she desired to become a Religious, but in obedience to her parents and fearing to go contrary to the will of God, she married Pierre Acarie, Lord of Montbrand. St. Francis de Sales testifies that she became a perfect example of every Christian virtue for those living in the world. Her great and noble heart was broken at the sight of the wars, political and religious, that devastated her unhappy country, and when peace was at length restored, she could think only of increasing and spreading the worship of God. Apart from her own efforts and the money which she gave to adorn and restore the churches, she succeeded in establishing anew the Religious Orders in France. This she brought about by her labors and by the great influence she possessed with the leading men of the time.

M. de Brétnigny, a noble and devout Christian, born in France, but who had passed most of his life in Spain, was devoted to the Order of Carmel, and for years had cherished the hope of the Foundation on his native soil. He looked upon this desire as a particular vocation to which he was called by God. "It is my only occupation," he was wont to say, "and

all my glory shall be to further it as much as lies in my power.”³

To facilitate this, he translated the works of St. Teresa from Spanish into French, in order that her spirit might become known, and Mme. Acarie, hearing of these books, sent for them and had just begun to read them, when towards the end of the year 1601 St. Teresa, shining and glorious, appeared to her in her Religious habit and warned her that God wished her to labor for the Foundation in France of the Discalced Carmelites. She related the vision to her confessor, who found in it all the marks of truth, and immediately efforts were made to accomplish the will of God.

Many difficulties arose and meetings were held to discuss the project. St. Francis de Sales assisted at them, and in the name of the Princess de Longueville, he wrote himself to Clement VIII to recommend the Foundation. The following is an extract of the letter of this eminent saint and doctor of the Church:

“Most Holy Father:

Being at Paris, for the affairs about which I had the honor to write you a short time ago, I could not avoid preaching several times, not only for the people, but also before the King and Princes. On this occasion Madame Catherine d’Orleans, Duchess de Longueville, a Princess most illustrious for the nobility of her blood, and what is more important, for her love of Jesus Christ, wishing to found at Paris a Monastery of Discalced Carmelites, has thought it well to unite me with several theologians of eminent piety and profound knowledge, requested by her to deliberate on this subject. We met together to this end during several days, and the matter being seriously examined, we saw clearly that the design had been inspired by God and would contribute greatly to His glory and to the salvation of a great number of souls.

What remains to be done is, that this pious design should have the authority of the Holy See, and that its execution should be placed at the good pleasure of the King, who, con-

³ Vie par le P. de Beauvais.

trary to the expectation of several persons, immediately gave his consent.

We, therefore, send the bearer of the present appeal, to throw himself at the feet of your Holiness and supplicate the granting of the Bull that is necessary to give to this establishment its existence and perfection.

As for me, who have assisted at nearly all the meetings held in regard to this subject, although my testimony is not of great weight, I cannot prevent myself (and moreover I am bound to do so) from declaring as strongly as lies in my power, that the good of Religion demands that you authorize by your Apostolic Benediction this Foundation, inspired by Heaven, to the end that it may take place immediately and in Paris, where they have designed to make it.

It is this which the virtuous Princess I have mentioned and many others supplicate with me."

This petition, presented at Rome by M. de Sauteuil, the Secretary of the King, had the desired effect, and on the 30th of November, 1603, Clement VIII signed the Bull approving the foundation of the Carmelites in France.

It was necessary then to decide who was to go on the Foundation, and this caused much discussion and many delays, for the Spanish General, as may easily be understood, was loath to part with the great Spanish Mothers, who had been the first fruits of the Reform and had imbibed the spirit of St. Teresa at its fountain source. On the other hand, Cardinal de Bérulle and the others interested wished only the souls most renowned for their sanctity to be the foundations of so great a spiritual edifice as the Carmel in France was destined to become.

At length, by command of the Nuncio, the General appointed to cross the Pyrenees and establish the Order in France the following Religious: Venerable Mother Ann of Jesus, whom St. Teresa had received into the Order "not as a novice, but as her co-adjutrix in the work of the Reform," and who had already made several Foundations in Spain, a Religious renowned throughout the Order for her gifts of nature and of grace; Blessed Ann of St. Bartholomew, in

whose arms St. Teresa gave up her soul to God and who was most tenderly loved by the saint and her constant companion and four other Religious, Isabella of the Angels, Beatrix of the Conception, Isabella of St. Paul and Eleanora of St. Bernard, all souls of rare and tried sanctity, highly esteemed in the Order. They set out on their journey and for seven long weeks suffered many perils and hardships. They traveled in carriages and often had to walk on account of the dangers of the road, for the carriages were several times overturned. Mother Beatrix of the Conception related that when they left Irun, the relations of one of the Religious affectionately pressed them to stay a few days at her magnificent country seat. They had much need of rest and were inclined to accept the offer of hospitality, but Venerable Mother Ann of Jesus would not consent. She said to the French ladies who accompanied them: "If you delay one day, all is lost, because we shall be obliged to return to our monasteries." They immediately continued their journey, and had hardly passed the frontier when they learned that the King of Spain had sent an order forbidding the Carmelites to leave his dominions. As they were no longer within his Kingdom they went on their way. They arrived in France on the 15th October, 1604, the Feast of St. Teresa, and two days after, the eve of St. Luke's, they entered the apartments prepared for them, while chanting the Psalm *Laudate Dominum*, as was their custom in taking possession. Three days later, the Queen and the Princesses came with a grand cortege to pay them a visit, and left them a generous alms. Their future monastery was soon begun. The Duchess of Nemours laid the first stone in the name of the Queen, Marie de Medicis; the Princess de Longueville and her sister, the Princess d'Estouteville, laid the second. Mme. Acarie and M. de Marillac, Guardian of the Seal, superintended the construction, which occupied two years.

A number of distinguished persons soon entered, and vocations were so numerous that many other Foundations followed in quick succession. The second was at Pontoise, with the Blessed Ann of St. Bartholomew as Prioress. Shortly after, Dijon was established, and in 1606 it was followed by

that of Amiens. It was to Amiens that Mme. Acarie retired as a lay sister, taking in Religion the name of Mary of the Incarnation. Three of her daughters became Carmelites and Prioresses of different houses. She died in the odor of sanctity at Pontoise, April 18th, 1618, in the 52d year of her age. She was beatified by Pius VI in 1791.

The Order of Carmel spread with a rapidity that may be called miraculous. In fifty years, from 1604 (the date of the Foundation of Angoulême), sixty-seven monasteries of the Nuns were founded in all the principal cities and towns of France.

It would have seemed necessary, humanly speaking, that Venerable Mother Ann of Jesus should have remained there for some time, to nourish the tender vine planted upon foreign soil, and to instill into all hearts the spirit of St. Teresa; but God, who could give the increase by His own power, had other designs for her. Her journeys and her labors were not yet over. After making her third Foundation within two years, she was summoned to plant the seed in another chosen vineyard. In 1606 the Infanta Isabella, who, with her consort, Albert, ruled over the Netherlands, made pressing solicitations to obtain the Discalced Carmelites in her dominions. She sent for M. de Brétigny and urged him to do all in his power to bring this about. She, herself, wrote a most pressing letter to Venerable Mother Ann of Jesus, whom she had known in Madrid, asking her to undertake the Foundation, and promising to do all in her power to aid the Religious. After having read the letter, the Venerable Mother declared her willingness to grant the request, when she would be assured of the consent of her Superiors.

This was willingly obtained, and the Nuncio of Brussels having approved the introduction of the Religious into the Low Countries, the negotiations were speedily and happily terminated.

The Venerable Mother Ann, with six Religious, arrived in Brussels and was taken at once to the Palace, where a number of the nobility were in waiting. From the ante-chamber they were conducted by three ladies of honor to the Serenis-

sima Infanta, who received them, literally, with open arms, for she would not allow the Venerable Mother to kiss her hand, as was the custom of the Court, but embraced her and pressed her tenderly to her heart, begging her to lift her veil and to tell her the names of all the Religious who were with her. The Archduke also joined in the conversation, and the interview lasted for an hour. The Religious were then conducted to the house prepared for them near the Palace. They entered chanting the *Laudate Dominum*, and took possession on January 22d, 1607, the Feast of St. Anastasius, a martyr of the Order. Three days later, on the Feast of the Conversion of St. Paul, took place their canonical installation in the temporary monastery. The Apostolic Nuncio, Mgr. Dece Caraffa, afterwards Cardinal, chanted the mass in the presence of the Archduke and his Court, together with all the Prelates then at Brussels, the Magistrates and the nobility. The Court Preacher, Dom Bernard de Montgaillard, of the Order of St. Bernard, who later became Abbé d'Orval, delivered the discourse. After the mass the enclosure was sealed. The Archduke furnished the Sacristy with royal munificence, giving all that was necessary for the ceremonies of divine worship.

Two months later, the announcement of another ceremony assembled all the population of Brussels. Albert and Isabella, not content with bringing the Religious to the city and placing them in a house which could absolutely have been made to suffice for their use, wished to build a monastery exactly conforming in every particular to the Rules laid down by St. Teresa. The Feast of the Annunciation was the day appointed for the laying of the corner stone. The account of the ceremony given in the life of Venerable Mother Ann of Jesus is full of interest. Three large platforms had been erected, covered with rich carpet. The one on the right was occupied by Albert and Isabella, with the ladies of the Court, the Apostolic Nuncio, the Duke of Aumale and d'Ossuna and members of the nobility. In front of the platform were the Magistrates of the city and the officers of the Army, and drawn up in line surrounding the vast enclosure were the

Cavaliers and the Life Guards, forming a wall to leave space for the procession. Behind them pressed an immense multitude anxious to see and full of sympathy.

When all was ready, His Grace, Mathias Horiüs, Archbishop of Mechlin, blessed the stone, on which was cut an inscription giving the date and title of the Monastery, and stating that it was the gift of Albert and Isabella. The stone was then carried in procession to the spot prepared, their Highnesses following. Arrived at the place, the Infanta knelt on the bare ground, and in a short and fervent prayer, offered the Church and Monastery they were about to build to God, to the Blessed Virgin and their Saints and Patrons. Rising, she laid the stone, using a golden trowel. The Archduke then approached, fastened it firmly with some blows of a golden mallet, and the procession continued around the foundations, while the choir sang hymns of praise and thanksgiving. The ceremony ended with the blessing given by the Archbishop, who granted to all present an indulgence of forty days. The workmen immediately continued the building, which was in every detail according to the spirit of St. Teresa. The Archduke himself superintended its construction, consulting the constitutions of the Order and taking counsel with Venerable Mother Ann of Jesus. All grandeur was avoided; the rooms were low, the cloister of modest proportion, and all bore the seal of piety and religious simplicity. The Church was most beautiful and richly adorned, as is permitted in the Order, for the dwelling place of the Most High; but the Monastery was poor and plain, as was befitting for Religious. Notwithstanding all efforts, it was not completed for four years, and in 1611, the eve of the Feast of St. Joseph, the ceremonies of installation took place. The Apostolic Nuncio made the translation of the Blessed Sacrament, and the Archduke, with the Lords of his Court, carried the canopy, and the Nuns of the Monastery, in their white mantles and long veils, holding lighted candles, followed two by two. Venerable Mother Ann of Jesus came last, accompanied by the Infanta. An immense crowd lined the street outside the Monastery.

The Blessed Sacrament was placed in the Tabernacle, the

Religious were conducted to the enclosure of the Monastery during the chanting of the solemn *Te Deum*, and the ceremony closed with Benediction.

Many Foundations were offered to Venerable Mother Ann of Jesus in the principal cities of the Netherlands, but her first care was to obtain the Carmelite Fathers, whose presence she had long desired, that they might undertake the direction of the Nuns, as had always been the special wish of St. Teresa. Finding that it was impossible to obtain them from Spain, she wrote to the Fathers of Italy and to the Pope. The Archduke and the Infanta seconded her entreaties. His Holiness Paul V commanded the Fathers to accede to her request, and Father Thomas of Jesus, a Religious most illustrious in the Order, having been successively Professor of Theology, Prior, Provincial of Castile and Definitor General of the Congregation of Spain, was sent for the Foundation. He was a very learned man, and his biographer relates of him that he studied before he could speak, that he wrote perfectly almost before he could walk, and that when he took his degree they had to resort to an expedient to enable him to sit on the bench with his colleagues. His whole future life was in harmony with this beginning, and his learning was only surpassed by his sanctity (p. 304).

He arrived in Brussels, with five other Religious, bearing a brief from Paul V to the Archduke Albert, which began as follows:

“We were much rejoiced in the Lord when we learned of your desire to have in your dominions our dear Sons, the modest and faithful servants of God, the Discalced Carmelites. This laudable desire has convinced us of your zeal and piety. You could not conceive a more fitting means of repairing the injury done to the Catholic Religion in the Provinces. The virtue of these Religious and their manner of life is an assured guarantee of our holy Religion. They lead men in the way of salvation, not less by their example than by their doctrine and exhortations. With them charity and simplicity walk hand in hand, and thus they easily gain the hearts of men, and inflame them with Divine love. Confiding in the

goodness of God, we hope that the servants of God who, wherever they have been established, have spread abroad the good odor of Jesus Christ, may be equally, by their excellent conduct, a consolation to you and your people.”⁴

The Archduke and the Infanta welcomed the Fathers with the utmost kindness. An oratory had been prepared for them in the house of the Abbé d’Ormal, the Court Preacher, where Father Thomas exposed the Blessed Sacrament with great solemnity, on the Feast of St. Michael, September 29, 1610.

So great was the number of distinguished personages who frequented this Church, that the Infanta was pleased to say that since the arrival of the Discalced Carmelites all the Court had been converted. Many novices applied, and the house soon became too small, so the nobles, with the Count of Hanover at their head, constructed a new and much larger Monastery, which was completed in 1614, and the Religious took possession on October 5th, the day on which was celebrated the Beatification of St. Teresa.

Blessed Ann of St. Bartholomew did not come into Belgium with the Foundresses; she remained in France to finish her term as Prioress at the Convent of Tours. In 1612 she set out for the Low Countries, where her presence had been desired for some time. She was received with joy at the Monastery of Mons, recently founded by Mother Ann of Jesus, and while there treated of the Foundation at Antwerp. This Foundation was made in extreme poverty. Blessed Ann of St. Bartholomew relates in her life that they had only fifty florins to begin with, and those were borrowed.

The Fathers of the Society of Jesus in the city were most kind and gave them all that was necessary for saying the first mass, as they had absolutely nothing. The Magistrates were not favorably disposed towards them and wished to send them away, but God protected them and soon they won all hearts, so that after a time they procured the best site in the town and erected their Church and Monastery. Just four years after the arrival of Blessed Ann of St. Bartholomew in Antwerp, the first house for English-speaking Carmelites

⁴ Bullarium Carmelitanum Tom III, p. 415.

was established in the Low Countries. England was reeking with the blood of the Martyrs, and almost the last vestige of Catholic worship had disappeared. Many of its noblest sons and daughters still adhered to the ancient faith, and many longed to consecrate themselves to God in the cloister and spend their lives in prayer and penance for their unhappy country. As all Religious were banished from England and their Monasteries destroyed, it would have seemed that their desires were impracticable. But the designs of God are manifold, and in His chosen time He opened to them the way, by the establishment of Monasteries for the English in the Low Countries, and amongst these was a house of English Tere-sians at Antwerp.

The following account of the Foundation is taken from an ancient chronicle still preserved in the Monastery of Lan-herne, England, and much of it is embodied in the Autobiog-raphy of Catherine Burton, Mother Xavier of the Angels, a Religious of this Community.⁵

The Foundation was made by Lady Mary Lovel, daughter of Sir William Roper, and a connection of the Blessed Thomas More. This virtuous lady understood by revelation that the Queen of Heaven required her to found a Monastery of an order most devoted to her service. She laid the matter before her Spiritual Director, a priest of the Society of Jesus, who advised her to write to Father Thomas of Jesus, then Provincial of the Belgian Province of Discalced Carmelites. She obeyed at once, but some conditions proposed in her letter raised doubts in the minds of the Provincial, and he was unwilling to grant her petition, so that the matter dropped for a year. One morning, when Father Thomas was at prayer, Our Blessed Lady appeared to him and showed herself much displeased that he was so long in admitting a Foundation where, she said, God would be so much honored and her-self receive such particular service, and she charged him to seek for this house the most convenient place and accom-

⁵ An English Carmelite — The Life of Catherine Burton, Mother M. Xaveria of the Angels, compiled by F. Thomas Hunter, S. J. London Burns & Oates.

plish all things belonging to it in the most perfect manner. He immediately condescended to what the Lady Lovel had proposed, and obtained leave of the Serenissima Infanta to found a Monastery in any part of her dominions. He made choice of a place in Antwerp, which very spot had been shown in a vision to Mother Ann of the Ascension, the first Prioress, and said the first mass himself on May 1st, 1619.

The Most Rev. Father Dominic, then General of the Order, assured the Prioress "that His Holiness, the Pope, never showed more contentment in any proposition he had made him, than in what concerned this Foundation."

Lady Lovel, with great devotion, not only gave all she had for the erection of the Monastery, but spent the remainder of her life in embellishing the Church with rich ornaments. The house was founded by five nuns, who had been trained and instructed by the companions of St. Teresa, and were of such tried virtue and ability as to have been intrusted with the office of Prioress in different Monasteries. The Prioress Mother Ann of the Ascension (Worsley) was a noble lady of English birth and was the first English woman to become a Discalced Carmelite. She was most tenderly loved by Blessed Ann of St. Bartholomew, who was ordered by Divine revelation to take her to Antwerp, where it was revealed she was to do great service to God. At that time there was no thought of the English Foundation, which was no doubt the work indicated by Heaven. This great soul was commanded by Father Thomas of Jesus to accept the office of Prioress, and she established the Community in all true and perfect observance, according to the primitive spirit of St. Teresa, which she imbibed from the Spanish Mothers, under whom she had the happiness to make her profession. She admitted no less than fifty English ladies to the Order during her administration. She founded several Monasteries in the Netherlands, at Boisle-Duc, Alost, Cologne, Neuburg, Dusseldorf and Munsterfeld. Some years after her death her successors in office founded the Monastery of Lierre and later that of Hoogstraeten; and a century later, three Religious from the

Community of Hoogstraeten and one from the English Community of Antwerp, crossed the Atlantic to found the American Carmel. The detailed history of this Monastery and the life of Mother Ann of the Ascension will, therefore, be given in a subsequent chapter. Between the English and Spanish houses of Antwerp there always existed "special affection," as is shown by a hundred letters still extant, written by the Blessed Ann of St. Bartholomew to her dearly loved daughter, Mother Ann of the Ascension.

Blessed Ann of St. Bartholomew remained at the Spanish house until her death in 1626. It would be impossible to relate all the miracles and prophecies attributed to the intercession of this good Mother. God, who exalts the humble, was pleased to glorify her with many signs and wonders. Her renown was almost incredible. Nearly all the Christian Kings and Princes of Europe sought her intercession. The Primate of Poland wrote to recommend the Kingdom to her prayers. The Infanta Isabella knelt to receive her blessing, and when about to depart with her army for the siege of Breda, she besought the venerable Mother to come to the door of the enclosure, and give her blessing to the nobles of her suite and the officers of the army, who, with bowed heads, knelt to receive it, that it might be to them a "safeguard and a pledge of victory."

A few days later Breda fell into the hands of the Infanta. Her faith in Blessed Ann was unbounded, and when she was counseled to protect Antwerp from the enemy she replied: "I fear neither for the city nor the fortress, because the Mother Ann is there. This defense is more powerful than all the armies you can assemble." This confidence was well justified. Twice Blessed Ann was supernaturally warned of the attacks planned by the heretics against the city, and she saved it by her prayer. Once she spent the whole night with outstretched arms before the Tabernacle and when faint with exhaustion her daughters assisted her, thus renewing the scene of Moses and the Israelites. She received the title of "Liberator of Antwerp."

Albert and Isabella were equally kind to the Fathers as to

the Nuns, and had simply to know their desires in order to fulfil them.

The Belgian Province, and in fact the whole Order of Carmel, treasures with gratitude the names of the Archduke and the Infanta, for their loyal support and constant devotion. From the least detail (for Isabella looked after the granaries and provisions of the house) to the most powerful assistance; interceding with the Pope and raising monuments of Religion throughout their dominions, they neglected nothing for the increase of the Order and the happiness of the Sons and Daughters of St. Teresa. They give a lesson to the world of the proper and becoming use of power and authority, the use intended by Almighty God for His greater glory and the salvation of many souls. Who can doubt that when they left their earthly thrones it was only to exchange them for the more glorious ones of the Heavenly Kingdom for all eternity.

Father Dominic of Jesus, who was present at the death of the Archduke, was a great and holy Religious (p. 300). He had received many supernatural favors and the gift of miracles, from his early youth. He entered Carmel in his twelfth year and held high offices in the Order. He was Prior of the Monastery of La Scala, Rome, and afterwards General of the Order, and Legate of Pope Gregory XV to the Court of Ferdinand II. He left Rome in 1620 and arrived in all haste to find the Army of the Duke of Bavaria camped before the Greskhovich. On the Feast of the Assumption, being in an ecstasy, our Lord revealed to him the victory of Prague with all its accompanying circumstances, and he urged the Duke to do battle with the enemy. Animated by his promises the Catholics pushed the rebels to Pilsen, and while there Father Dominic visited the Castle of Strakonitz, pillaged by the heretics, and found a little picture of the Nativity horribly mutilated. Touched by the sight, the holy man burst into tears and made a vow to use every effort to have it becomingly honored.

He suspended it from his neck and ran to the army of the Duke, which was at the moment in imminent danger of being repulsed by the Hungarian troops, who were beginning their

shouts of victory. At this sight Father Dominic, armed with faith and hope, mounted a horse, crucifix in hand, and holding the picture of Our Lady, rode through the ranks crying out in a loud voice: "Where are Thy ancient mercies, O Lord! Arise and judge Thy cause!" The Generals, reassured by the presence and words of the holy man, rallied their troops and routed the rebellious army. The miraculous image received the title of Our Lady of Victory and was taken to Rome, where it may still be seen in the choir of the Carmelites on the Quirinal. All the Princes of Europe, and above all, of Germany, have contributed to the embellishment of this Church. Crowns of gold, diamonds and precious stones have been given, and twenty-five banners taken from the heretics are suspended from the walls. It was shortly after this victory that Father Dominic went to the Court of the Archduke Albert, and Providence seems to have guided him there for a special design. Five of the Maids of Honor of the Princess Isabella had received extraordinary vocations from our Lord. Each one faithfully kept her secret to herself and without saying anything to the others, had determined to forsake the vanities of the world and the pleasures of a Court, to embrace the severe life of Carmel. Hearing of the sanctity of the eminent Father Dominic, and knowing the hour when he was to visit the Prince, they waited on the staircase of the Palace, where he was obliged to pass, and each one in turn took him aside and confided to him her desire. The holy man listened with the greatest kindness to each one, and promised his counsel. Many were the trials and delays they had to endure, but in the end, when all was happily arranged, the good Father used playfully to call them "the Religious of the staircase."

The reception of these five chosen souls was made the occasion of a great ceremony. The Infanta and her Court went to Ghent, where they were received, and she remained for six days in order to give the citizens time to prepare for the celebration. The streets through which the procession was to pass were beautifully decorated, and after the mass, which was sung by the Cardinal de la Cueva, the Infanta herself

led the five Postulants to the enclosure door. There according to custom, the Community received them, presenting the Crucifix that they might kneel and kiss the feet of Him whom they had chosen for their all. After the ceremony the Novices, wearing the coarse brown habit of Carmel, and crowned with roses, as joyful brides of Christ, received the visit of the Princess. Happy souls to have exchanged the fleeting joys of an earthly court for the blessed courts of the King of Heaven! The Venerable Father Dominic was made glad by this termination of that first confidence on the staircase.

Albert and Isabella were succeeded by Leopold, who showed the same unvarying interest in the Carmelites as did his predecessors, and the Foundations continued without interruption. He gave the Fathers land, that they might build a hermitage in honor of his patron, St. Leopold, for whom he had a great devotion. An interesting incident is told of the Foundation of Courtrai, which gives evidence of the friendliness and simplicity of the Archduke. The Fathers had long desired a Monastery in that city, but the war and the other difficulties prevented. When the city was captured by Leopold, the Prior of the Carmelites sent Brother Louis of St. John Baptist to witness his solemn entry, because they knew the Prince was very fond of the humble lay brother. Leopold, surrounded by his officers, in the midst of his triumph, caught sight of Brother Louis in the throng of people and, making him a sign to approach, asked him where was his Monastery, that he might go and return thanks to God for his signal victory. The Brother replied, respectfully, that there was no Monastery of his Order at Courtrai; that although permission for it had been granted some time before, many obstacles had arisen to prevent it; that God had, perhaps, deferred the good work that it might be left to the glory and piety of His Highness, and that to undertake the Foundation would be an act worthy of a Prince and an excellent means of offering thanksgiving to God for the favor he had received. Leopold smiled at the earnest discourse of the good Brother, and promised to comply with his request. As a guarantee he took off his glove and pressed the hand of

Brother Louis. Many difficulties arose, but the Prince did not forget his word, and when the Fathers went from Tournai to Courtrai for the Foundation, they were met by the Governor of the city with two squadrons of cavalry, and their entrance gave rise to a beautiful feast in which all the inhabitants took part.

The history of the Belgian Province at this period is a bright page in the life of Carmel, and indeed the whole century succeeding the death of St. Teresa was one of glory for the Order. In that short time the Reform had spread through the world. The Congregation of Spain, under the title of St. Joseph, comprised 10 Provinces with 135 Monasteries of women and 113 of men. The Congregation of Italy, erected only in 1600 under the title of St. Elias, comprised 21 Provinces with 211 Monasteries of men and 169 of women. In Ireland there were 11 Monasteries. Moreover, the Missions of Europe were in Holland, England and Scotland; of Asia, in Persia, Turkey, Syria (6 Vicarites), Malaber (5 Vicarites), Mogul (11 Vicarites), China and Pekin; in Africa the Missions were in Mozambique, and in America, in Louisiana.

The progress and sanctity of the Reform had been predicted by St. Louis Bertrand of the Order of St. Dominic. St. Teresa consulted this great servant of God in many difficulties, and she tells us that she received from his advice as much light as consolation. From Valencia he wrote the following letter to the Saint, when she consulted him in regard to her labors for the Reform:

“Mother Teresa:

I have received your letter, and because the affair upon which you have asked my advice is of such great importance in the service of our Lord, I have wished to recommend it to Him in my poor prayers and holy sacrifices. That is why I have delayed my response. Now I say to you, in the name of the same Lord, to arm yourself with courage to execute so great an enterprise in which He will aid and favor you on His part, so that before fifty years have passed your Order will be

one of the most illustrious in the Church of God, which has you in her holy keeping.”

The Bollandists state in the life of St. Bertrand that the fulfilment of this prediction was regarded in the process of his Canonization as an incontestible proof of the spirit of Prophecy with which he had been favored by God.⁶

⁶ Vie de S. Therese ecrite par elle-même Trad. Bouix Paris, 3^e edi. 1857, p. 488 — note.

CHAPTER X

THE ENGLISH TERESIANS AND THEIR AMERICAN SISTERS

AS was seen in the last chapter, the Community for English ladies who wished to become Carmelites was established in Antwerp through the charity of Lady Lovel in 1619. Mother Ann of the Ascension (Worsley) was the first Prioress. Her father was an English nobleman, who went over to the Low Countries with King Philip. He afterwards followed the King to Spain, preferring to undergo any misfortune in a Catholic country, rather than remain at home in the Court of a Protestant Queen.

He married a noble Spanish lady of the blood royal of the Kings of Spain and was the father of two illustrious children, illustrious rather for their sanctity than for their worldly rank, for they both became shining lights in the Order of Carmel. Teresa of Jesus, the younger, was the first novice to head the Profession Book in the English convent at Antwerp, of which her older sister was Prioress. The admirable traits which these two noble souls had inherited from their English father and Spanish mother naturally fitted them for the work to which they had been called by God, which was to engraft upon the solidity of the English character the lofty enthusiasm and seraphic love of the glorious daughter of Spain, the incomparable Teresa.

The perfection of the house founded by Mother Ann is shown by the following attestation, taken from the old chronicle of the Monastery of Antwerp and now preserved at Lanhern, England:

"I, Brother Mathias of St. Francis, General of the Discalced Religious men and women of the Blessed Venerable Mary of Mt. Carmel, having visited this our Monastery of

St. Joseph, of English Discalced Carmelites in the town of Antwerp, both in the spiritual and temporal, I have found, by the grace of God, all in good order, and all well disposed, and the Religious most virtuous and observant, so that I have not found it necessary to make here one ordinance, but only to exhort them in our Lord, daily to increase in the fervor and perfection begun, until they arrive at the accomplishment. In testimony of this, I have signed the present with our handwriting and sealed it with our arms.

“Antwerp, July 22d, 1621.”

The Chronicle continues:

“As the number increased so did the regular observance, the Divine Majesty being pleased to conduct hither many noble ladies of the most ancient families of England, who in the flower of their youth hearkening to the inspirations of the Divine Spirit, became forgetful of the house of their father and, forsaking their friends and native land, came to Israel, which He had shown them, where they lived in such great perfection and union of minds as it might be truly said of them with the primitive Christians, ‘This happy multitude had but one heart and one soul,’ each one liking or disliking as the others did. In all proceedings, great sincerity, alacrity and peace of mind, zeal of observance, love of poverty, a high esteem of their vocation; and such an obedience as it was sufficient for them to understand the inclinations of their Superiors; a total forgetfulness and contempt for the world; a continual emulation in the progress of virtue, so that what in itself was most averse to nature was, by their habit of mortification, delightful to them; so strict a recollection and silence, that it has not happened in many years that any one held a discourse out of time or place; such a neglect of themselves as to have nothing to dispose of, but all through obedience.”

The particulars are taken from the life of Venerable Mother Ann of the Ascension, whose long experience and perfect knowledge of her Religious makes her testimony unquestionable. The Chronicle continues:

“The temporal means at first were small, and necessary

expenses many, yet we never wanted, Divine Providence admirably supplying by sending alms when we were in need. Many times pieces of gold were laid in the Turn without the Turn Sister knowing how they came there, and one day, wanting bread for dinner, we found in the Turn just as much as was necessary without ever knowing whence it came."

Before the death of Venerable Mother Ann of the Ascension, the Divine Majesty was pleased to show many signs to the Community. A full choir of voices was heard singing these words of the Office of All Saints, "*Vidi turbam magnam*," and music was heard that could not come by any natural means. At the very time of her decease, one of the Religious, being absent, was wakened out of her sleep by the sound of music, at which being frightened, for it was about midnight, she came with great speed, conceiving our Mother was dying, as indeed she was, or rather beginning a better life, adorned with celestial graces and merits, she being the first person who brought our Blessed Mother Teresa into the English nation, and maintained the Community from its very infancy, not only in perfect observance, but in a matchless and divine spirit of peace and love. Thus, after many labors and languishing desires after the Beloved of her heart, repeating these words, "*Veni Domini, et noli tardare*"—"Come, Lord, and tarry not"—she went to enjoy in His Divine Presence the eternal reward of her labors, dying in great fame and opinion of sanctity in the year of our Lord 1644. Our Most Rev. Lord Bishop Gaspar Nemius, out of devotion and affection towards her, sang the mass, preached the funeral sermon and buried her. This illustrious prelate was wont to call this Community "the Children of his heart," which he made appear on all occasions, declaring publicly the interior satisfaction he received from their observance and union. This he testified under his hand to Pope Innocent IV, of which we yet keep a copy. His predecessor, my Lord John Maldernus, affirmed that the true Constitutions of our glorious Mother St. Teresa were here in vigor and that in his visits and in all the informations which were

brought him, he had never found anything that could amount to a venial sin.

Indeed, there is a particular benediction our Lord has been pleased to afford this Community, which is the true and paternal affection we have ever received from all our Superiors, the most illustrious Lord Bishops of Antwerp. Later, the Lord Bishop Ambrosius Capello wrote to the Archbishop of Mechlin as follows:

“I assure your Lordship, that in all my Diocese I have not any Monastery of Nuns in which there is greater regular observance, charity and edifying love, than in these two English houses of Antwerp and Lierre, which may truly serve as patterns to all the Monasteries in the world.”

Mother Ann of the Ascension was succeeded in office by great and worthy souls, who continued the work she had begun; the Religious were remarkable for their sanctity and the lives of several have been written, giving accounts of great supernatural favors and graces granted by our Lord to these chosen souls. In the course of one hundred years, seven incorrupt bodies were found in the three Carmelite communities of Antwerp, Musterfeld and Newburg (the latter two communities being founded from Antwerp). The old Chronicle says: “Were the lives of the deceased and of many Religious yet living to be related, they would alone compose a large history; the heroical actions of leaving friends, country and plentiful fortunes, in young ladies of the prime nobility and some of the blood royal of England, endowed with many other gifts of nature, may give us a sufficient idea of the many celestial graces and favors with which God is often pleased to reward such even in this life.”

Of Sister Mary of St. Albert (Trentum), the record states “her mortification was so extraordinary that she seemed to be insensible; her silence so exact that she could never accuse herself to have broken it with reflection. She had a constant presence of Almighty God, and so great was her interior joy therein, that she was often forced to divert herself to keep it from appearing publicly. After her death her confessor said we might esteem her for her virtues and practices as a second

Aloysius, which said confessor had lived with the Saint in his youth."

Sister Mary of Jesus (Morgan) of the family of the Herberts, was heiress to the large and ample possessions of her father, and as well for that as for the perfections and graces of her person, was asked in marriage by the greatest Earls of the Kingdom. Her particular vocation to our Order was very admirable, for so contrary to her complexion were all our observances, that she knew they must shorten her life, as in reality it proved; but this knowledge she kept to herself, and with an unwearied fervor, constantly persevered in all observance without the least dispensation, till her last sickness, which was but three days before her happy death; the Divine Majesty concurring with her desire, in the manner of her sickness, so that she died without breaking the Fast of the Order, which, all circumstances considered, includes a most heroical act of courage and fidelity to the inspirations of our Lord. Her obedience was most exemplary, and this obedience she observed not only to her superiors, but to the least subordinate official, with an incomparable sweetness and humility, which was the more admirable in her by reason of the natural greatness of her mind and the habitual custom she had to command. Her charity and love to the Community appeared by the entire donation she made to this Monastery of her whole estate, which had been sufficient to found in a plentiful manner two other such monasteries, had not the miseries of our distressed country detained us from our right. Her humility was so great, that she thought herself the most incapable person in the world. She lived only five years, yet the examples of her virtues are innumerable and never to be forgotten in the Community.

Sister Ann of the Angels (Lady Mary Somerset) could not be content till she became poor in the house of Jesus Christ, in which she ever sought the meanest employments, performing them with such delight as was of most exemplary edification. Her friends, considering her great weakness, thought our Order much too hard for her, but breaking through many difficulties and oppositions to enter amongst us, she truly ex-

perienced and showed to the world how light love makes the heaviest burdens. She was particularly favored by our Lord in a supernatural way; whereby the Divine Majesty finding her ripe for Heaven, took her to His Celestial Paradise, there to receive the reward of her great virtues. In the Profession list of Antwerp are found the names of seven of the Howard family and several of the Wakemans. Sister Mary of St. Joseph (Vaughn) of Courtfield, born in 1632, was professed in 1649, at the age of seventeen. She had been sent as a novice on the foundation to Lierre, which had been begun in 1648, and was not completed until the following year. She died at the ripe age of seventy-seven, in 1709, having during that long religious life never lost her first fervor, but increased every day in continual tendency to religious perfection.

[The Vaughns were always staunch Catholics; their record of fine, imprisonment, and double land tax for their fidelity to the old faith, is a superb one. Bishop Challoner says of Rev. Thomas Vaughn, ordained at Douai, 1622, that though he did not suffer at the common place of execution, he was a martyr for his character and religion, and took his life in his hands, serving the English Missions for many years. He appears to have died at Cardiff after "suffering hard usage," in 1650 just after the Profession of his young relative in Carmel.¹]

Sister Margaret of Jesus (Mostyn) was another most favored soul, whose life has been written by Canon Bedingfield. She was held in such esteem for her extraordinary virtues that after her death the Bishop ordered the nuns to write down all they remembered of her, and these papers are preserved now at Darlington. From them and from manuscripts left by Mother Margaret herself at the command of her confessor, the life has been compiled, and it is a wonderful history of the workings of grace in a privileged soul. The name Bedingfield often occurs in the Antwerp lists, and Mother Magdalen of St. Joseph (Bedingfield) was one of the three entire bodies found at Newburgh. An old document from the archives of the Convent of Lierre testifies that a letter from

¹ Life of Cardinal Vaughn, J. G. Snead-Cox, 1910.

the Monastery of Newburgh says: "Mother Bedingfield's body from time to time sends forth a very fragrant smell; the handkerchief with which they washed her face is just as if dipped in oyle, her body and face a little brownish, but so beautiful and distincte, that it is most easy to know her, the whole body is perfectly entire and fleshy; her coffin is like new, and the habit she was buried in is whole and not ye least rotted, her linen is white as if just put on, notwithstanding they had covered in her coffin with unquenched lime, which is also as white as if just taken out of the lime-pit. Mother Anastasia (Wakeman) is not so perfectly entire, but fleshy. All her habit is consumed with the lime. Sister Lucy (Splyn-ter) is all entire. Great concourse of people come to see 'em so as they might be counted by thousands — great miracles were wrought while ye three bodies were exposed, which they that received the cures are ready to testifie it upon oath. Notwithstanding since, the Provincial of our Order for the present absolutely commanded they be no more exposed, but all kept in secrete, why we can't imagine, time will tell. For all doctors and surgeons and other great persons of understanding as also many ecclesiastiques and religious men, have declared it to be miraculouse." ²

The body of Mother M. Margaret of the Angels (Wake) was also found entire in Antwerp, but a full account of it with a sketch of her life is given in the *Life of Catherine Burton*, by F. Thomas Hunter, S. J. This holy woman was daughter to Mr. Leonard Wake, young son of Sir Isaac Wake, Bart., of an ancient family of Northamptonshire. Her parents were brought up in the Protestant Religions, but were converted to the true faith at Antwerp, where they passed most of their lives. From her childhood she was remarkable for her piety and at five years of age she obtained leave to fast. She entered the Community of Antwerp in her 16th year and made her profession in the hands of Mother

² Consult the following works: "*Histoire du Couvent des Carmelites Dechaussees a Newbourg sur Danube*," p. 563. "*Livres des Professes du dit Couvent Iet II partie Livres des visites du Provincial*." "*Vie de la Mere Theodore Landgravin de Hesse, Carmelite a Newbourg*," par Charles August Buckhardt dans le *recueil mensuel Le Lion* a Augsburg, 1852.

Ann of the Ascension (Worsley), a Religious well qualified to guide so choice a soul in the ways of prayer. Her presence of God was such that she preserved perpetual recollection, and seemed entirely dead to all about her except when duty required her attention. This made her breathe such an air of sanctity that her very sight was sufficient to awaken the liveliest sentiments of the presence of God. Her compliance with Rule was so remarkable that it was said of her, "if the Rule of St. Teresa were lost, it might be found again in her practice and conduct. In sixteen years she could only twice accuse herself of lifting up her eyes in the refectory."

It was during her administration that the Foundation of Hoogstraeten was begun, and it was brought to completion by her successor in office, Mother Frances of the Passion. This monastery was founded on the 18th August, 1678, under the title "*Domus B. Teresiae a Jesu*," by the Lady Gabriel de La Laing, Countess of Hoogstraeten and Rheinburg, and widow of Charles Florentine Wild, Rheingrave, Count of Salm, Lieutenant General of the Infantry of the United Provinces and Governor of Breda. This lady, by her importunities, obtained a promise of the Superiors to send nuns to make the Foundation, which she intended to be for the Dutch. Later, at the request of Mother Frances, she consented to establish it for the English nation, to the surprise and gratitude of the English Religious, who had hardly expected such disinterested charity. The daughter of the Foundress, Mary Teresa Rheingrave, took the habit and in the following year made her profession.

For many years the Carmelites in Belgium continued to lead peaceful and holy lives — saving souls, as did St. Teresa, by trying to become as perfect in observance and charity, and receiving many English ladies, and later some from America, who braved the perils of the ocean for a life of sacrifice and union with God. The Prioress of the Antwerp Community was Mother M. Margaret of the Angels (Brent), a native of Maryland, and several other noble daughters of the same State entered at Hoogstraten and Lierre. In those days there were no educational institutions in America, and

many Catholic families sent their children to be educated in the Convents and Colleges abroad. This led to many vocations for the Church and the Cloister.

In a manuscript of Father George Hunter, mention is made of two young ladies named Boone, who entered at Lierre. Mary Brent entered at Antwerp; she was a second cousin of Father Charles Neale,³ and the nuns in Baltimore still preserve a letter she wrote him when he was a student at the Jesuit College of St. Omer. It begins as follows:

“My Dearest Cousin:

This acknowledges with many thanks the kind favor of yours, which I received with much pleasure and satisfaction; what pleased me most was to find you in such good dispositions as to mend your faults, as soon as you were told of them, without excusing yourself in the least. I am truly glad to hear you and your dear little brother enjoy your health. Pray, my dear, the next time you write me, make your brother write a few lines in your letter, if he is with you. I sent your letter to my aunt at Lierre; she is very well and desires her tender love and blessing to you both. I hope you advance in your studies. It is my daily prayer, that if it be the will of God, you may both be good religious men,” etc.

Her prayer was answered. Father Charles Neale, who had been sent to Europe in his tenth year, completed his humanities at the Jesuit College, entered the Society of Jesus in 1771, was ordained priest at Liege a short time before the suppression of his Order, and after its restoration he was the second Superior in the United States. He was the Founder of the Carmelites in America and their devoted Father till his death. “His little brother,” referred to in the letter, became Father Leonard Neale, also of the Society of Jesus. He was appointed President of Georgetown College in 1799, and later became the second Archbishop of the See of Baltimore. He was the founder of the Visitation Nuns in the United States, and his tomb is in their Chapel at Georgetown.

³ Born near Port Tobacco, Charles County, Maryland. A descendant of Captain James Neale, the founder of the family in America, who settled in Maryland as early as 1642.

Ann Matthews, a member of one of the oldest families in Maryland, entered the Community of Hoogstraeten in 1754. Her brother, Ignatius Matthews, was a Jesuit in the Maryland Missions, and her nephew was Father William Matthews of Washington, D. C. Her pious and virtuous parents instilled in her youthful heart principles of true and solid piety. In her twenty-second year she received the habit, taking the name of Bernadina Teresa Xavier of St. Joseph. She was greatly esteemed for her sanctity and gift of directing souls, and was Mistress of Novices and later Prioress, offices in which she gave great satisfaction.

She had two nieces in Maryland, who had long desired to become Carmelites, but could not cross the ocean on account of the American Revolution. As soon as the cessation of the war made it possible, they joined their aunt in Belgium and were professed in 1784, the elder, Susanna Matthews, taking the name of Sister M. Eleanor of St. Francis Xavier, and the younger (who was the namesake of her aunt), Ann Teresa Matthews, becoming in Religion Sister M. Aloysia of the Blessed Trinity. The communication established between America and Belgium by the vocation of so many of Maryland's devoted daughters, naturally brought about a desire for an American Carmel, but in a young and struggling country this seemed well nigh impossible; then, too, the war and its effects prevented the accomplishment of these desires. However, God's hour had come, and very soon after the profession of the two novices, their aunt, Mother Bernadina, received a letter from her brother, Father Ignatius Matthews, saying, "Now is your time to found in this country, for peace is declared, and Religion is free." Glorious words, which explain the unexampled growth of the Church in this country in the last hundred years. Long may the nation keep that sacred trust, whereby freedom of conscience is secured to all! It is a trust which dates to the signing of Independence, is embodied in the Constitution and was witnessed by Charles Carroll of Carrollton, one of the "signers," and brother to John Carroll, Archbishop of Baltimore, and Primate of the Church in the United States.

No time was lost at the Hoogstraeten Monastery in preparing for the Foundation, and the first instrument God made use of to obtain the temporal means for this great undertaking was Sister Teresa of Jesus (Coudray), a Religious of the Convent of Antwerp. She was full of zeal for the spread of the Order, and the American foundation owes much to her labors then, and in after years, for till her death she cherished an ardent love for her sisters over the sea. Her long and beautiful letters, still preserved in Baltimore, form the most precious link of affection between the Carmels of the new and the old world.

There lived in Antwerp at that time a most devout servant of God, M. de Villegas d'Estainbourg, a member of the Grand Council of Brussels and for some time Chancellor. During the trials which had threatened the Belgian Communities just before this time, through the infamous edict of Joseph II, in 1782, for the suppression of Religious Orders, he had been the champion of all the suffering Religious, so much so that he was known in Flanders and France, and even in Rome, as the Apostle of the persecuted Nuns. He was highly esteemed by Sister Teresa of St. Augustine, the Princess Louise of France, daughter of Louis XV (p. 326) and had constant communication with her in regard to the Nuns, when it was thought they would have to leave their peaceful asylums. France was then in peace, and Madame Louise, who was at the Carmelite Monastery of St. Denis, felt the liveliest sympathy for her suffering Sisters, and obtained from Louis XVI an act permitting all the Religious of the Low Countries to be transferred to his Kingdom. She wrote to M. de Villegas referring to Joseph II: "I do not cease to pray for him, whom God uses as an instrument to chastise us, that He may pardon him some day. I hope that thus he will see that we contemplatives are not as useless as they have tried to persuade him. I often repeat for him and all those who surround him the prayer of St. Stephen, 'My God, forgive them, for they know not what they do.'"

When the edict was executed, Madame Louise received the exiled sisters into France. The English Nuns, on account of

their Nation were, however, exempted, and the storm blew over for a time. They enjoyed their seclusion a few years longer, just long enough to complete the American Foundation, in 1790, when it burst again with a new fury, and beginning with the terrible French Revolution in 1793, it extended to the Netherlands, destroying the Monasteries and banishing the Nuns.

M. de Villegas was a particular friend of Sister Teresa and a frequent visitor at the Monastery. When there was a question of the Foundation, Sister Teresa sent for him and told him of the three nuns in the Hoogstraeten Convent, who had come from America to imbibe the spirit of the Carmelite Rule, with the intention of returning to their native country to establish a Monastery of the Order. M. de Villegas was much interested, and did all in his power to aid the work and collect the necessary funds.

The Bishop of Antwerp, Mgr. Francis Cornelius de Nellis, conferred with Dr. Carroll, then Prefect Apostolic of the United States, upon this important subject, and his consent having been given, it was decided that Mother Bernardina, with her two nieces from Hoogstraeten and Mother Clare Joseph (Dickinson), an English lady from Antwerp, should go on the Foundation in America. Rev. Father Charles Neale, who was Confessor of the Antwerp Community, offered to accompany them, and his offer was gladly accepted. His cousin, Mother Margaret Brent, was to have gone also, but she died some time before. She had invited Father Neale to be Confessor to the Monastery when his Order was suppressed. At first he declined on account of his youth and inexperience, but with permission of the Bishop and by the advice of Father John Howard, President of the English College of Liége, he afterwards accepted and filled the office ten years, with great perfection and to the joy and spiritual growth of all the Religious. Looking back a century, it is evident that this appointment was the work of the Spirit of God, for during those ten years spent in that favored City of Antwerp, the home of two Carmels, teeming with the traditions of the Spanish Mothers, where Blessed Ann of St.

Bartholomew lived for so long a time, he imbibed the true spirit of St. Teresa, that he might implant it in the souls who would seek his direction in the cloisters of the new world. He gave not only his services, but his entire patrimony to the Foundation, and he is ever regarded as the first founder of Carmel in America.

Second only to him is M. de Villegas, who labored until his death for the welfare of the Nuns, and said that he would have liked to end his days near them. He gave them an oil painting which they used as an altar piece in their first Chapel, and a Reliquary given him by Madame Louise of France, who made it with her own hands.⁴ He also sent them a small picture, which he had executed, of the Sacred Hearts of Jesus and Mary under a fig tree, with the words of Christ to Nathaniel: "I have seen thee under the fig tree," and adding: "thou shalt see more marvellous things"; and he told those who went to the American Foundation that it would be the same prophecy to them, for that they would see more wonderful things. May this prophecy yet be fulfilled in America, so that under the protection of Jesus and Mary, Carmel may flourish and spread forth its branches as a fruitful tree!

⁴ These and many other precious relics of those early days are preserved in the Monastery of Baltimore. The reliquary is of priceless value, for the Cause of the Canonization of V. Mother Teresa of St. Augustine (Princess Louise of France) is now in process, and the work may be regarded as done by a saint.

CHAPTER XI

CARMEL IN THE UNITED STATES

THE little company of six — four Nuns and the two Fathers, Charles Neale and Robert Plunkett — left for their voyage across the Atlantic on April 19, 1790. They were in secular apparel, as it was not safe to travel in their habits in those troublous times. They had a long and perilous voyage, for the Captain deceived them and took them two thousand miles out of their course, to deliver some goods at the Canary Islands off the coast of Africa. The ship was ill-provisioned and they were on rations part of the time and in dread of starvation. Several times they were in imminent danger of shipwreck, but they made promises of special devotions and Father Neale threw holy water into the sea and they were saved. Once only they had Mass on board. Rev. Father Neale remained up all night, and wakened the little Community at three in the morning before the crew was stirring, for there was only one Catholic on board besides themselves, and all had to be done very quietly. The Rev. Father consecrated hosts enough to communicate them during the voyage, so whatever privations they had to endure, their Lord was with them and they knew no fear. Their devoted Sisters in Belgium had provided them with some of the sacred vessels necessary and with an altar stone, which was in truth a treasure. It was brought to the Convent of Hoogstraeten in 1694 by Sister Catherine of Jesus, of the old English family of Tunstall. It is still preserved in the Monastery of Baltimore and is very ancient in appearance. An inscription on it states that many of the English Martyrs said Mass on it.¹

¹ Cuthbert Tunstall was the last Bishop of Durham; he is mentioned in the "Lives of the English Martyrs" for his noble protest, and his refusal to take the oath. He was deprived of his See, and placed in strict confinement in the house of Matthew Parker, whom he refused to consecrate, and where he died a prisoner for the faith, November 18, 1559.

The vessel anchored for some days at Santa Cruz, and the Poor Clares sent the Nuns beautiful cruets with the Names of Jesus and Mary on them in letters of gold. After a voyage of over two months, during which they suffered untold privations, the little Community so strangely appavelled, arrived in New York on the Feast of the Visitation, July 2, 1790.

They went at once to the house prepared for them through the charity of Father Neale, and remained in Charles County, Maryland, for many years.

They began in poverty, though they had a great extent of land, over 800 acres, to care for. Building was very expensive in those days; the house was made of wood and much of it unplastered and so poorly put together that in winter they had to shake the snow from their beds in the morning. They were, however, full of happiness and God blessed them with good health. Mother Clare Joseph, writing to England, says: "Without rent or revenue, we depend on Providence and the works of our hands, productive of plentiful crops of wheat, corn and tobacco, a good mill supplying our large and healthy Community with every necessary of life. We raise a large stock of sheep, yielding a considerable quantity of wool, black and white, which we spin and weave, to clothe ourselves and negroes. The situation of our Monastery is pleasant, rural and healthy, being on the top of a high hill. We have excellent water and an extensive enclosure, containing nearly three acres of land. The place is solitary, suitable to our eremitical Order."

Here the Nuns labored for many years, happy in their loved solitude, working and praying for the Church. Their number increased and many novices were received, all great and noble souls, most of whom left homes of luxury for a life of sacrifice. Their Sisters abroad were pleased to hear of the success of the Foundation and wrote them many affectionate letters. One of them reads as follows:

"I wish you could have been in a corner to-day, to hear our Rev. Mother say in Chapter so many affectionate things of your dear Foundation, which she called the Benjamin of our house, and by consequence ever to be most tenderly loved

and cherished, encouraged and helped; and she recommended to the nuns to pray with great ardor for its conservation, and spiritual and temporal welfare."

Father Charles Neale was ever their true friend and Father. His advice was full of unction, and seemed to come from a heart penetrated with the love of God and absorbed in His divine presence. His cheerful gaiety was proverbial and lightened many a trying hour. He took upon himself the management of the farm in addition to his spiritual duties, and would cut wood, drive the cart and gather vegetables for the Nuns. The Nuns, on their part, spun and wove all their garments, including their choir mantles, and some of these are still in use, for nothing could be bought like them for durability. While at their spinning, they would keep the Breviary or some book of devotion open before them, and in this way many of them learned the Psalter. Breviaries could not be obtained in this country, and when those they had brought were insufficient for the increasing Community, they printed others by hand. They bound their few books in sheepskin, which they dressed themselves, and, as in those days there were no prayer books, they compiled little books for their devotions and printed them neatly. Treasures of piety are found in these old, time-worn volumes, and they breathe of hearts on fire with the love of God. They show great devotion for the Blessed Mother of God, for all were slaves of Mary, or, according to the quaint old English expression, "had entered into the bondage" according to the particular devotion of Blessed Grignon de Montfort. The act of consecration which each one wrote, and signed with her own hand, always ended with these words, "O my dear blessed Lady! I am your servant, and the bond slave of your greatness! O my Lord Jesus! I am your and your Blessed Mother's servant and bond slave."²

The "Pious Guide," one of the first prayer books printed in America, was compiled at "the Monastery," principally by Mother Clare Joseph.

² See "True Devotion" to our Lady. Translated by Father Faber with Preface by Cardinal Vaughn.

Their little chapel was thronged with devout worshippers from all the country round. It was the first in Maryland dedicated to the Sacred Heart, and Pius VI granted a Plenary indulgence, to all who should visit it on the Feast of the Sacred Heart or on the first Friday of every month. Their days were "spent in labor and in toil, working day and night, and watching in prayer," as their holy rule prescribes, and their hearts were lifted up with great intentions for the infant church in America, which was in a manner confided to their care, for they were especially founded for the purpose of invoking by prayer and penance the divine blessing upon the Catholic Missions of the new world. Their Monastery was a monument to the faith of those pioneer Christians, who, when much was to be accomplished, could spare souls whose only duty was to kneel in spirit before the throne of God in unceasing praise and intercession. To have some idea of the condition of the Church at that time, it must be remembered that 1790, the year of the Foundation of Carmel, witnessed the consecration of the first American Bishop, Rt. Rev. John Carroll. His diocese comprised the whole of the United States, the white population of which was 3,200,000. Of these 30,000 were Catholics, with only thirty or forty priests to minister to the spiritual wants of this vast multitude, spread over an immense tract of country.³ Surely to be a Missionary in those days meant to be a Saint, and it is to be hoped that the lives of many of these dauntless men may yet be written, for the inspiration of their brethren of to-day, who enjoy the fruit of their labors, and for the encouragement of those who still labor as they did in the far territories of the West.

The position of Carmel in the young Church of America was fully appreciated by these devoted men.

St. Teresa was apostolic in her spirit, and she often told her daughters that they were not Carmelites if they did not pray for the Priests. A letter written to the Nuns by the venerable Father Nagot, first Superior of the Sulpitians in America, breathes such an appreciation of this particular end

³ O'Kane Murray.

of their institute that a lengthy extract will not be amiss. The letter is dated January, 1792, and was written when the Carmelites and Sulpitians were the only Religious Communities in the United States.⁴

“ Having by permission of the Bishop read a letter written to you, by the Bishop of Antwerp, the desire arose within me to enter into a union of prayers with you and your infant Community. The divine and most amiable Providence of Our Father who is in Heaven has conducted us to this new land, that we may here adore His Holy Name, profess the faith of the Holy, Catholic, Apostolic Roman Church in the midst of so many sects abandoned to all kinds of errors, and honor our Lord, present in the mystery of His love. He has called you to lead a life entirely devoted to retreat and contemplation, the life of our Lord, hidden from the world, praying, weeping and immolating Himself in spirit to His Father for the world, during thirty years of His sojourn upon earth: While our object is to combine with the life of prayer and solitude, that of men chosen by our Lord to work at the extension of His Kingdom, by forming ministers worthy of Him and of His Church. Let us then render to each other, in the spirit of that charity which Jesus Christ came on earth to extend, the assistance that we mutually owe to each other. What can be of more interest to the Spouses of Jesus Christ than the spiritual good of a little colony of Ministers of His Church, transplanted to a new world to form perfect adorers of His Majesty. Often at the feet of Our Lord, whom we have had the happiness of possessing in our house for nearly two months, I unite myself to the prayers and holy works of the daughters of St. Teresa, who are our Sisters in Jesus Christ. . . .

“ I desire then to participate with my Community (we are now ten, five priests and five young men) in all your prayers, communions and good works, and I offer you in return, however poor it may be, all I can give in our holy sacrifices, prayers, supplications and good works. I also offer you a participation in the indulgences granted by our Holy Father in

⁴ The original is in French.

the enclosed brief. They believe in Rome that the Communities here are more numerous than they are in reality. Since you are the first and we are the second, you should certainly enjoy the first fruits of the indulgences granted to the Religious of North America."

Soon after their arrival, Bishop Carroll returned from England, whither he had gone for his consecration at Lulworth Castle. He took the deepest interest in the welfare of the Carmelites and wrote to Rome of "the sweet odor of their good example." Cardinal Antonelli, replying to the letter, expressed great satisfaction at their establishment in Maryland: "We are wonderfully rejoiced that the Carmelite Nuns who went thither from Belgium, have, by the liberality of pious persons, been able to establish a residence in Maryland." Later, the Bishop wrote them: "I am exceedingly pleased at the increase in your most religious family. Every addition to it I look upon as a new safeguard for the preservation of the Diocese. Be so good as to request your virtuous Community to be assiduous in their petitions to Heaven, that the faithful may increase in number and piety, and the Pastors in zeal, useful knowledge and truly Christian prudence."

These words echo the sentiments of Urban VII, who, when writing to the Archbishop of Goa, said: "We recommend to you the family of Discalced Carmelites, which is most useful to the Church, and which we especially cherish. Do what you can to multiply their Monasteries among you, because the Religious houses are so many citadels, where are fashioned arms of light, with which to break more easily than by steel, the temerity of tyrants, and triumph over the entire world."⁵

Soon other Religious Communities sprang into existence in the new world: the Visitandines were established at Georgetown and the Sisters of Charity at Emmitsburg. Contracts of prayers were made between them and the Carmelites, and the most tender charity ever existed between these sister Communities, which has continued to the present day.

A great event and happiness for the Nuns in those early days, was the passing visit of some zealous Missionary, who,

⁵ Bullarium Carmelitanum, Tom. III, p. 481.

in the midst of his travels, stayed for a few hours at the Monastery. These visits increased the spirit of zeal on the part of the daughters of St. Teresa, stirring them, as their mother was stirred before them, to greater penance and perfection, for the spread of Religion, and, on the other hand, strengthening the Missionary, who experienced the power of their silent intercession before the throne of God, and looked to the solitary mountain as a beacon light in the midst of his labors.

The Saintly Bishop Bruté wrote them a farewell letter after his first visit to the Monastery. "*O speciosissima lilia deserti!* You praise God in that choir dead and lost to the world, though your very name is the sweetest edification abroad, while your lifted hands are the very strength and hope of all our rising Churches. May I only be faithful to my own share of that common grace of your prayers." From Mt. St. Mary's Seminary he wrote on the Feast of Mt. Carmel:

"Permit me to unite with you all on this great day of your holy Order — truly hidden in God, still the priests can feel a great consolation sometimes to turn their souls towards your solitude, and think how you do strive there for His love, and the ways of perfection. The world, the poor blind world may think as low as possible of you, you smile at it in your sleeve, as St. Teresa, pity its folly and fear only not to fulfill well enough the eminence of that usefulness, which rather belongs to you in the eyes of faith, since every thing comes from praying. Pray, vouchsafe to pray much for our Mountain and particularly for the young clergy — I had always so much joy at heart to think, that St. Teresa wants you to be interested for the missions of the whole world. She meant her daughters to be true missionaries of continual prayer and supplication."

When he was Bishop of Vincennes he wrote: "May be as the visitation days will come this year, Indiana or Illinois may be beautified with some branch of Carmel, the first of all communities granted by God to our America, your prayers have called the others and blessed the whole land.

Faith, faith is all, and unless we prefer the blindness of nature to its pure lights, who can but find a great consolation in thinking, that at least a few of St. Teresa's holy family dwell in our land. Ah! surely it would be in vain to speak even of my more distant hopes for these wilds, to see the honor of the holy vows adorn them; most distant are they, but were I in Heaven at last, I think I would tell Mother Dickinson to ask with St. Teresa, that our Lord may grant His Church of Vincennes some part of the blessing, that the old Churches of Europe so long enjoyed." ⁶

The distinguished Father de la Clonviere, better known as Chevalier de Limoelan, a school-fellow of Chateaubriand, visited the Nuns, and afterwards wrote: "I cannot express the sentiments of edification which I have felt and will always feel for the Community of Mt. Carmel. I hope they will not be vain, but that turning my gratitude to God and my admiration for His ways, so different from the ways of men, I will more and more despise the world, which produces nothing comparable to what I have seen at Mt. Carmel, and I will fix immutably my confidence in this God of mercy and of wonders, who never disappoints those who trust in Him."

As the Diocese was divided and new Sees appointed, the early Bishops all looked to Carmel for aid, and their Superiors, the Archbishops of Baltimore, cared for every need of the Religious, spiritual and temporal, with paternal affection. Archbishop Marechal called "this little nursery" "one of the greatest consolations of his diocese." Bishop Cheverus visited them in 1821, and gave them a beautiful exhortation on the solitude of their life.

Bishop Flaget wrote: "I assure you, it would be impossible for me to forget Mount Carmel and the pious daughters of St. Teresa that live upon it. Never will I lose sight of what I beheld in that sacred dwelling. Henceforth I will never com-

⁶ Since this was written, the day desired has come, and the Carmelites are established in New Albany, being founded from Davenport, an offshoot of the Community of Baltimore to which the Bishop wrote. (The Diocese was formerly entitled Vincennes, but is now called Indianapolis.)

plain of privations, of cold or hot weather, of scanty and coarse food, when I will remember my dearly beloved Sisters of Mt. Carmel. Oh! how glad I am to have confirmed by writing our union or communication of prayers — it is certainly the best bargain I ever made in my life.” He writes on the 5th of June, and tells them he is going to start “on his march toward Kentucky,” where he hopes to arrive, if no accident happens, by the 11th of July. Bishop Fenwick of Boston was for some time confessor of the Community, and he was out in the fields, for he too like Father Neale “united the knowledge of the Saints, with agricultural skill,” when the Pontifical Bulls announcing his appointment to the See of Boston, were received. He ever remembered the Community with fatherly affection, and wished much to have a Foundation in his Diocese, but God’s time had not then come, and the fulfillment of his desire was left to one of his successors, as will be seen later.

In 1826 he wrote: “Long may Carmel flourish, and all its inhabitants partake of the sweets of peace, happiness and union; a union both without and within, — happy concord, which makes a Paradise of earth.” His successor, Bishop Fitzpatrick of blessed memory, wrote: “Whilst we poor soldiers on the field of the world are engaged in contest with the enemy, I hope that you all, to whom God has given the better part, still keep your hands raised to Heaven, praying for safety and our success. Carmelites and Nuns, in the solitude and peace of the Cloister, can do much for the conversion of souls by their prayers, as priests and missionaries can by their preaching and labors. They can do even more, for nothing but divine grace can enlighten and convert sinners and heretics, and this precious grace is drawn down from Heaven by prayer, and not by preaching. Let then the children of Mt. Carmel pray devoutly and constantly for the triumph of the Church, the extension of our holy faith and the salvation of souls for whom our dear Lord suffered death. And let them particularly invoke for this end the aid and protection of the Immaculate Mother, under whose care the Church of the United States has lately been solemnly placed, and who can

alone by her power, destroy all heresies in the universal world.

May Carmel's flow'ret never droop
 Upon its chosen plain,
 And earthward, may it never stoop,
 Its purity to stain.
 With buds of promise may it teem
 Like Aaron's mystic rod,
 Until it flourish by the stream
 Which laves the throne of God.

Remember us all to the prayers of the Community. God bless you."

JOHN BERNARD
 Coadjt. Bp. of Boston

June 22, 1846

These are fitting words to close the tribute of appreciation and regard, offered by the Bishops and Missionaries of the early days to the devoted daughters of St. Teresa. They on their part endeavored to be faithful to the sacred trust confided to them, and by the perfection of their lives and their unceasing prayer, to aid the zealous laborers in this chosen vineyard of the Lord.

CHAPTER XII

A GLANCE AT EUROPE

WHILE the Carmelites in America were enjoying the undisturbed tranquillity of a free and peaceful country, their Brothers and Sisters in foreign lands were persecuted and suffering. The terrors of the French Revolution in 1793, brought devastation to the Congregation of Italy with its flourishing Provinces in France and the Netherlands, for when the final crash came, the tide of ungodliness and infidelity was not confined to France, but threatened to deluge all Europe. Wherever the victorious arms penetrated, the peaceful asylums of Carmel were sold, destroyed or turned to profane use, and the Religious who escaped with their lives were obliged to seek shelter beyond the seas.

Ten years before, when the Low Countries suffered through the impious edict of Joseph II, Louis XVI, King of France, permitted his aunt, Madame Louise, or Teresa of St. Augustine, then at the Carmel of St. Denis, to give shelter to all the Religious driven out of their Monasteries by her unworthy cousin, the Emperor of Austria. This noble daughter of St. Teresa was called "the Heroine of the French Carmel," and was a tower of strength to all Religious in those terrible days of trial. Her charity was like that of the Saints, she was consumed with love for her Order and with the desire to save her Sisters from the perils that threatened them on every side, for if death had been their only danger it would have been a light one, but the Emperor acted on the principle that Contemplative Orders were pernicious to the Church, and used every means in his power to secularize the Religious and destroy the possibility of vocations. Some years before, he had visited his cousin, Madame Louise, in the Monastery of St. Denis; he was admitted to the Cloister,

saw fully every detail of the house and her life of austerity, and when leaving her, said: "Madame, I would rather be hanged than lead the life you lead." She replied: "I have tried the Court and the Carmel," and needless to say, she decided in favor of the latter.

God in His mercy called her to Himself before the storm burst over her own beloved country, for now the Religious of France were in their turn dispersed. Louis XVI, who had often visited Carmel, with his fair young Queen, Marie Antoinette, had been dragged to the scaffold, and the Religious of St. Denis were driven from the Monastery and scattered far and wide. History records such events in a few cold words, but it is only from private letters that the individual agonies of mind and heart endured during those fearful days can be understood. Holy women, who had spent years in the Cloister, were cast upon the world and forced to earn a pittance to support themselves by spinning or any such employment they could find. Those who had friends yet living, went to them, awaiting the hour when they might once more wear the habit that was dearer to them than life. Those who fell by the guillotine were happy, for they were at rest with God. The Community of Compiègne was thus privileged by Heaven (p. 350).

The terror extended to the Low Countries. The City of Ypres was bombarded, and the Monastery of the Fathers visited with proscriptions. Father Melchior of Holy Mary, then Prior, was imperturbable. He and his companions had to be put in the street by military force before they would leave. His charity and heroism went hand in hand, and during the Reign of Terror he administered the Sacraments at the peril of his life.

He was Vicar Provincial, and the preservation of Carmel in Belgium to-day is due to this intrepid Religious and three others, who with unbounded confidence in God, waited and hoped until the edict was revoked, and they could once more build up the scattered Province.¹

¹ Father Melchior died in his eightieth year, November 8, 1825. Faithful unto death, he recited Compline with one of his brethren, and when he came

In the archives of the Baltimore Monastery, are many touching letters written to the Religious by their Sisters in Europe at this time. An Augustinian Nun of Bruges writes: "After leading a dying life for some months in constant dread of the French attacking us, on the 1st of May, 1794, there was an alarm in the town, our enemies were but twelve miles off and none of the troops of the combined army between them and us. Thousands of the inhabitants were flying into Holland and we ourselves knew not what steps to take. The Bishop sent us an order to quit our dear Convent and seek an asylum at Sluys. We set off with heavy and broken hearts, some on foot, more than twenty of us; some in carts, and there were only four of these. It became dark and we could not see. We lost our way and were very much frightened. A cannon was being fired off very much and appeared near us. We tried as much as we could to keep up our spirits and be resigned to the will of God in Whom we put our trust. We were soaked with rain and almost dead with fright and fatigue, but each one seemed calm and resigned, although our hearts were broken. We were obliged to stop in a village at eleven at night and take shelter in a public house, where we stayed all night, as there were not above six chairs to be given us. In the morning we resumed our dreadful march." After five weeks these good Nuns returned to their Convent, but in ten days had to fly once more. Some of them went to Antwerp and some to Lierre, where they were hospitably received by the English Carmelites, who were as yet undisturbed. But Brabant was now in danger and the Antwerp Community was forced to leave their beloved Convent, that peaceful abode of virtue for nearly two hundred years. God never abandoned His servants, however much He may try their faith and constancy, and now that every door was closed in France and the Netherlands, He softened the heart of England and she gave shelter to the outcast Nuns.

to the words: "In manus tuas, Domine, commendo spiritum meum" (Into Thy hands, O Lord, I commend my spirit), he gently bowed his head and died.

The Augustinian Nuns hired a vessel and admitted on board seventy-three Religious of different Communities and they set sail for London. One of them wrote as follows:

“We were all stored, in the heat of July, in the body of this vessel. We had neither light nor air, but from the roof, part of which we were obliged to keep open night and day, that we might breathe. Our joy was great when we entered the River Thames, but was soon dampened by an alarming event. An English man-of-war lay out to keep watch, and we were smartly fired at. The Captain of our vessel was a stranger and did not know what it meant, and did not give signs of submission, so that we expected our lives must pay for his ignorance. We set to our prayers and resignation to God’s holy will. He lowered his sails and waited the coming of the long boat; they came on board with drawn swords, but finding who we were, left us with signs of compassion and behaved very civilly.”

When they arrived at Wapping, they found a crowd of sailors and other people, looking on with wonder at the strange spectacle. A few of the bystanders began to swear at them and call them “French devils,” but they were no sooner told the Nuns were English and that they were running away from the French, than they exclaimed, “Ladies, you are welcome,” and showed them all manner of civility. The Providence of God in this manner once more planted Carmel firmly upon English soil. Their first dwelling was at Portman Square, but soon Lord and Lady Arundel offered them a house at Lanhern which they accepted with gratitude. This house had been the seat of the Arundels from the time of Henry III and in 1376 Bishop Brantyngham had granted permission to have service in the Oratory there. Amidst all the changes of Religious and Governments, the Arundels have stood forward as the unflinching adherents of the ancient faith and even amidst the terrors of persecution, a priest was to be found at Lanherne. The English Nuns could not say enough of the charity of this noble family, when writing to their American sisters.

A letter from London in 1794, written by one of the Nuns

of the Antwerp Community, gives a graphic account of their condition. "Our affliction is very great at finding ourselves once more thrust upon this wicked world. We sigh continually for our dear, dear Hop-land (a part of Antwerp). If they take Holland there is danger of England, but I hope Divine Providence will preserve this land for her great charity to the distressed. One can scarcely believe the change there has been (in the few years I have been abroad) with regard to religion, it flourishes so well in the chapels, etc. The government has shown all the kindness possible to all the religious Communities, and would show more, if they were not afraid of the populace. . . . The Catholics have been very kind to us, and have almost maintained us in food ever since we came, beside clothing us."

The nuns of Lierre and Hoogstraeten soon followed the Antwerp Community. The Religious of the latter Monastery in their strict cloister, knew little of what was passing without, and were peacefully performing their ordinary exercises, unconscious of their imminent danger, when the Religious flying from Lierre arrived at the Monastery, and told them of their peril. At that time the Prioress of the Hoogstraeten House was an American, Mother Ann Lewis (Hill), a cousin of Archbishop Carroll of Baltimore; she had succeeded Mother Bernardina (Matthews) in office, and was devotedly attached to her. When the Nuns arrived in England, they went to a little house near Acton, where they suffered great poverty; they were even found one day without any dinner, for they had neither coals nor water with which to dress it, and the water had to be bought at three cents a pail. Soon Sir John Webb and his daughter, the Countess of Shaftesbury, gave them for a time the use of their house at Canford. After many vicissitudes they settled at Chichester, where they now have a beautiful Monastery — a solitary dwelling — far from any habitation, a lovely spot for prayer and contemplation.²

² A yet more beautiful new building has recently been completed. The lines are quite unusual, and it presents an admirable example of Monastic Architecture.

The Nuns of Lierre finally settled in Darlington, after many trials and changes. When they first arrived, some were conducted by Mr. Charles Butler to his mansion in Red Lion Square, and were treated with much kindness. They were the first to build a permanent Monastery in England, but this was not till 1848. Affairs were not then altogether settled in England, but they determined to wait no longer, but to put all in the hands of God and Our Lady and set about the good work. The ceremony of the laying of the corner-stone was particularly beautiful. An altar was erected, upon which stood a large statue of Our Lady, as the Immaculate Conception. A ribbon was fastened through her hand at one end, and at the other was attached to a plug in the stone in which were placed the relics, etc. As the stone moved to its destination, the ribbon passed through the hand of Our Lady, so the Queen of Carmel laid the first stone of the Monasteries of Discalced Carmelites in England. The document placed in the stone was as follows: "On the Feast of Our Blessed Lady *Ad Nives* and in honor of the Immaculate Conception, in the year of our Lord 1848, being the 200th year of the filiation of the Monastery from the Mother house of Antwerp, was laid by the Rev. Wm. Smith, Administrator of the Northern District, the foundation stone of the first Carmelite Temple in England, since the ill-called Reformation. May Her Heavenly Majesty reform and enlighten the land of darkness, and may no humble suppliant of her intercession in this her dwelling, depart unconsolated. . . ."

The prayer has been granted. The charity of England to the persecuted Religious has drawn upon her a tide of light and grace that is fast making her a joy to the universal Church, but of that later (p. 160).

CHAPTER XIII

A TRIPLE JUBILEE AND TWO FOUNDATIONS

DURING the upheavals abroad, the American Carmelites were praying and laboring on their farm in Charles County; but in 1831, at the express wish of Archbishop Whitfield, they removed to Baltimore. The Archbishop sang the first mass and afterwards listened to the solemn chanting of the *Te Deum*, with deep emotion. The Monastery was then blessed and the Cloister instituted. The people soon learned to regard the Community with devotion and affection, and placed much reliance on the prayers of the Nuns. They received many novices and continued to experience the fatherly care of their Superiors, the Archbishops of Baltimore. The full details of their lives and most holy deaths, will be found in the work, "Carmel in America," published in 1890.¹ One event, however, must not pass unnoticed.

In October, 1867, three of the Religious celebrated their golden jubilee — three noble souls, who had borne the heat and burden of the day in the service of their Master. Two of them were cousins, but more like sisters, for they had been brought up together. They were born in the same year, baptized on the same day, made their first confession and communion at the same time, entered Religion and were professed together, and lived to celebrate together their golden jubilee in Carmel.

The third Sister entered with these two, and was a remarkable soul. Her father was a member of Gen. Washington's staff, and in her infancy she had been the pet of the great General and Father of his country, who used to envy her

¹ "Carmel in America," a Centennial History. By C. W. Currier, Baltimore, 1890. This valuable work is now out of print.

father for his happiness in possessing so good and clever a child.

The celebration of the Jubilee was made the occasion of joy to the whole city, for Archbishop Spalding, who was then Superior, realized what an extraordinary event it was and told everyone of it, urging all to go and congratulate the venerable Jubilarians. The ceremony in Carmel was a beautiful one, full of symbolic meaning, and the Archbishop came with another Bishop and many priests, to crown the Sisters and give them the candle and staff as is appointed. He then made them an address, congratulating them on their great happiness, and alluding to the austerity of Carmel, he said: "We in the world take such great care of our health, that we kill ourselves with our care, whilst these good Sisters, who forget themselves and practice much penance, live to a great age." He then called upon Bishop Whelan, who also addressed the Sisters. Taking his text from one of the Jubilee scrolls, he said: "What shall I render to the Lord for all He hath rendered unto me?" and spoke on religious vocation and its great privileges. He also alluded to the vast change that had taken place in the condition of the Church in the United States, during the fifty years that these Sisters had been members of the Community. The solemnity was terminated by the chanting of the *Te Deum*.

Such an event teaches many lessons to those who think the practice of austerity prejudicial to life. On the contrary, in most cases, a simple, regular, mortified life is conducive to longevity.

It has been said that more persons die from the effects of over-eating than from not eating enough, and in proof of this it may be shown, that in the most austere Orders, many Religious live to a great age in possession of all their faculties. St. Simon Stock was actively employed when he died in his one hundredth year. A letter in the archives of Baltimore tells of a Religious "who was ninety-seven July last, a great age, yet she is Procuratrix (a most laborious, active office in the Community) and of great assistance to Rev. Mother, having an excellent understanding and her mental faculties

perfectly sound." Another of that same Community lived to be ninety, "seventy-one years of which were passed in religion to the edification of all who knew her." Mother Raphael, who lived with Madame Louise of France, and afterwards restored the Carmel of St. Denis, lived to be ninety-one, and was actively employed to her last illness. But the most remarkable of all was Rev. Mother M. Magdalene, oldest daughter of John Dolphin, Knight of Turo. She died May 8, 1855, at the Carmel of Loughrea, aged one hundred and eight years, eighty-five of which were passed in Carmel. The Dolphins, her ancestors, had founded the Monastery of Loughrea in 1680, the first in Ireland. During her lifetime, nine Popes and ninety sovereigns of Europe paid the debt of nature. Kingdoms succeeded Kingdoms, and dynasties gave place to new dynasties in the midst of blood and terror, to satisfy human ambition, while this humble Religious lived without distraction in the hope of a better world.

A short time before the Jubilee of the three Sisters the first Foundation from Baltimore took place, on September 29, 1863. Not long before his death, Archbishop Kenrick mentioned to the Prioress of the Carmelites in Baltimore, that his brother, the Most Rev. Archbishop of St. Louis, had expressed a desire to have a Community of Carmelites in his Diocese. He told her to consider the matter and select the members she would deem suitable for the undertaking. The Mother Prioress was deeply impressed by the idea and delighted at the prospect of the new Foundation. Very soon after the Most Rev. Archbishop died very suddenly and was unable to carry out his pious design.

It is impossible to mention the name Kenrick without saying a few words of this most noble and exalted soul, one of the chief glories of the American hierarchy. His name is held in veneration in the Church to-day and his memory will never die. Clarke, in the lives of deceased Bishops, says of him: "He has gone, but such men live forever. In the history of the Church of the United States, the page which records the life of Archbishop Kenrick will adorn one of its brightest chapters. His spirit has been breathed into it, his life has

been impressed upon it. Centuries could not efface the mark. They will, let us trust, only develop it in its true character, and above all in that spirit of faith which was the distinguishing trait of his life." After the death of the saintly Archbishop, the Mother Prioress wrote to the Archbishop of St. Louis in regard to the Foundation, and received a very kind answer and an invitation to come to St. Louis. His Grace offered his country residence near Calvary Cemetery, with its farm and vineyard, as a home for the community, until Divine Providence should provide a more conventual residence in the city. Five Religious from the Monastery of Balinore arrived in St. Louis October 1, 1863, and on the next morning, the Feast of the Guardian Angels, the Archbishop celebrated the first mass in the Monastery, and the Blessed Sacrament was reserved in the Tabernacle. Thus was established the second Monastery of Discalced Carmelites in the United States. The Community spent fifteen years in the quiet country place, given them by the Archbishop. They suffered many privations because of their distance from the people, who might have aided them by alms, but their blessed solitude, so admirably adapted to the spirit of their life, was enough in itself to compensate for all the trials and difficulties they experienced.

In 1878 they removed from their temporary dwelling to a beautiful Monastery, which they had been able to build through the charity of the people. Their chapel was dedicated to the Precious Blood and was a centre of devotion for many devoted friends. There were numerous vocations and the Community quickly grew in numbers, so that before long another Foundation was possible.

The old city of New Orleans was destined to possess the third Carmel in the United States. Several ladies well known in that city had entered the Carmel of St. Louis, and in 1877, a deputation of their friends waited upon Archbishop Perch  of New Orleans, to beg his sanction for a Foundation in their city. The Archbishop approved the idea and promised to further its accomplishment as far as lay in his power. He at once conferred with the Most Rev. P. R. Kenrick, Arch-

bishop of St. Louis, and the result was a Foundation in New Orleans, on the beautiful Feast of the Presentation of our Lady, November 21, 1877. The Archbishop was always a true father and faithful friend of the Nuns, and ever encouraged them in the midst of the many trials inseparable from a new Foundation, and only known to those who have experienced them. He often declared that the Carmelites were the treasure and ornament of his diocese. The Jesuits were their chaplains and confessors from the beginning, and were foremost among the practical friends of the Sisters. The Religious Communities of the Diocese received them with the utmost kindness and some charitable persons started a benevolent society under the patronage of St. Joseph and St. Teresa, in order to pay the rent of the house, for they were only in a temporary dwelling. Finally, after much suffering and anxiety, it pleased Divine Providence that a more suitable abode should be found for the Sisters and with the assistance of friends they procured their present permanent Monastery. From the time of the arrival of the Nuns there was a constant stream of applicants for admission, and they have never wanted good earnest Novices, zealous to walk in the footsteps of their Holy Mother, St. Teresa.

They are especially known for their work of Reparation, and for the establishment of the Arch-Confraternity of the Holy Face, the first to be erected in the United States. An authentic *fac simili* of the Veil of Veronica was one of the first pictures placed in their Choir. Their Chapel became a centre whence the devotion spread even to the most distant parts of the Country. Archbishop Perché took the utmost interest in it, and his name heads the list that numbers Bishops, Priests, Religious, and many thousand members. Thousands of the pictures called, "*Vera effigi*" have been distributed, and are venerated in Churches, Convents, and private homes. [The Monastery and Chapel of Reparation were dedicated by Most Rev. F. Jansen, November 12, 1895.]

CHAPTER XIV

THE TER-CENTENARY OF ST. TERESA

1582-1882

AN event was about to take place which brought joy to Carmel in every land. It was the solemn celebration of the Ter-Centenary of the death of St. Teresa. The world of Carmel is too vast a field to review at this time, suffice it to say the Order which had spread to well-nigh every known country at the end of the first Century, as prophesied by St. Bertrand, had held its own through trials, persecutions, martyrdoms, and the vicissitudes of life during the two centuries that followed, and now the vision was a bright one, though here and there heavy shadows lingered, and many exiled souls longed for the blessed cloisters of the past.

This was sadly true of France where, after the Revolution which scattered flourishing Provinces to the winds, Carmel had been restored with the sacrifices like to Duruelo by Father Dominic of St. Joseph. This remarkable man was constituted Commissary General by Gregory XVI and by the General of the Order, Father Jerome Mary (not the future Cardinal), and his first act of authority was to establish the Monastery of Bordeaux, on November 28, 1840, the first since the Revolution; his second act, to install the new foundation of Broussey, and from then on, numerous foundations were made.

The Archbishop of Besançon offered Father Dominic an old Convent which he raised from its ruins at Montigny; then, in 1846, the hermitage of Pompéjac at Agen, with sad memories of Caprais, was put at his disposal, and there he inaugurated the course of Philosophy and Theology. A venerable Priest, who afterwards joined the Order, longed to see the Monks in his city, and in less than a year the Monastery

of the Grand Carmes, with vaulted Church, was given them at Carcassonne. There Father Dominic established the College of Theology.

The Province of Aquitaine was erected in 1853, subjects arrived, Foundations succeeded: Pamiers, Montpellier, Bagnerès de Bigorre in 1853; Tarasteix two years later, Rennes (1856), Lyons (1858), Saint Omer (1859), all in full fervor with great and learned men whose biographies are worthy of note. Paris was restored in 1861 after many trials; even Msgr. Darboy, the martyred Archbishop, at first distrusted the adaptability of the monks to existing conditions, but he was completely won over and accorded them every privilege.

At Mancenans (1871) a beautiful site was given them, pleasing and wild, full of druidical memories. Here the name of the Countess de Montalembert is held in benediction for the sympathy with which she cared for the new Foundation. The solemn dedication took place June 21, 1879, and hardly a year passed when the impious edicts drove the Monks from all these peaceful dwellings. The noble Countess, filled with indignation, had to be put out of the Chapel of Mancenans by force. Thus the indefatigable labor of forty years, the restoration of these noble ruins was in a moment swept away as children throw down a house of cards. Poor France! The war of 1870 had proved the patriotism of the Fathers. Every Monastery was at the disposal of the wounded, the Monks were on every battlefield, but their heroism was forgotten, and the old quarrels over legal existence began. The efforts of impious secularization came to a climax in the promulgation of the edicts of 1880. If it is asked why did they not seek authorization, the answer is that of Mgr. Mathieu, defender under the II Empire before the Senate, "The Communities do not ask authorization because they are not ignorant of the expulsion that awaits them." This was the case with the Fathers. It was no lack of zealous ardor, but, under the circumstances, passivity was the conservation of energy.

Thus it was that the Fathers had no means of honoring their great Mother in their native land, but here and there

hospitality was offered them. Cherasco in Italy gave asylum to Avignon, and was opened as the Novitiate June 17, 1880. It was a vast old house where one Carmelite Piedmontais lived alone. Twenty years before the Fathers had been driven forth, but he had remained. Imagine his joy when the Monastic life was resumed, when the psalmody echoed once more through the long silent Church, and the procession of Monks went back and forth to Choir. Monaco, 1880, gave guarantee of security, and received numbers of exiles, but how many were adrift we will never know!

To turn to a brighter page, Carmel was firmly established in Ireland, for the Irish subjects, hitherto educated in France, were sent to St. Joseph's, Loughrea, to continue their course, and in this the auspicious year of the Ter-Centenary, the Novitiate at the Abbey was re-opened and a Prior canonically elected. A new epoch in the history of the Irish Discalced Carmelites dates from that time. The first Postulants enjoyed the privilege of being clothed by the Father General himself, Father Jerome Mary, (afterwards the renowned Cardinal Gotti,) who happened to be making the Canonical Visitation in September, 1882, and gladly officiated at the ceremony. In less than six months after that Visitation, there was not a vacant "cell" in the Abbey.

The Nuns were well established at Tranquilla (1833), Ranelagh (1790), New Ross (1817), Black Rock (1823), Fir House (1827), Roebuck (1830), Tallow (1839), Delgany (1844), Hampton (1858), and Kilmacud (1881). Mount Tallant came a few years later in 1892. For all, the Ter-Centenary was a time of inexpressible joy. They looked to Loughrea as their primal foundation — it traced its origin to Bordeaux, unlike the English and Scotch Houses which, as we have seen, came from the Netherlands.

Father Augustine was the restorer in England, where the last Carmelite had died, faithful to his post, in 1849, after vain efforts to secure the property of the Carmelite Mission which had been invested in Shipping trade and was lost forever to Carmel. The Catholic Emancipation Act was then about to be promulgated, and a Parliamentary paper was

circulated to ascertain the number of Religious. Father Brewster filed it in laconic style: "No Superior, no inferior, being the last man." He died January 11, 1849. By his death the old English Carmelite Mission came to an end. For thirteen years it was not represented, when in June, 1862, Cardinal Wiseman asked for Father Augustine Mary — Hermann Cohen — and Pius IX sent him on his great mission with these memorable words: "My son, I give you my blessing, and send you to convert England, as, in the Fifth Century, one of my predecessors also blessed and sent the Monk Augustine, the former Apostle of that Country." Father Augustine went with faith and joy, and the Foundation was begun in a small house in Kensington Square. Such was the poverty of the Community that, unable to get crockery, they took their meals out of flower pots, but they won their way immediately with the people.

The solemn opening of the Chapel took place on the Feast of St. Teresa, October 15, 1862, in presence of Cardinal Wiseman and the future Cardinals Manning and Howard, with Father Faber and other distinguished Catholics. Father Hermann laid plans for a spacious Church, but he died a martyr to duty in 1871, before its completion. He was sent for to minister to the Prussian prisoners of war, as he knew their language; he caught smallpox and died. The Monastery in Kensington was completed, a perfect example of Gothic Architecture, designed by Pugin, and it commemorates in mezzo-relievo the Mission and heroic death of its founder, Father Augustine.

The Ter-Centenary year of St. Teresa witnessed the first onward step in the great work, and the Fathers have since been firmly established in England. One of their great accomplishments has been the bringing out of the complete works of St. Teresa from the original Spanish — translated by the Benedictines of Stanbrook, a monumental work deserving the gratitude of the English speaking world.

In Spain, the Fathers were few in number in 1882. They were persecuted by unjust laws, and all had been gathered together in one Monastery at Calahorra, where they were

holding fast to old traditions. The Nuns had been preserved from dispersion by a special Providence of God, and in spite of the decree for the Suppression of the Monasteries, were more numerous than before the Revolution. The celebration at Alba de Tormes was beyond description. Four illustrious Prelates, one hundred and fifty Priests, with Canons and Doctors of Theology, went in pilgrimage to the Monastery. The Masses began at 2 o'clock in the morning, and at half past ten the Bishop of Salamanca celebrated Pontifical Mass. Opposite his throne was a statue of the Saint, "Santa Doctora," with the Doctor's Cap on her head, Dr. Vincent de la Fuente offered the *ex voto* of Catholic Belgium on the occasion.

Italy presented a sad picture, but even there prospects were beginning to brighten, and the Order was blessed in its General, Jerome Mary of the Immaculate Conception, Cardinal Gotti, whose life has been written, and who was a model of holiness, a glory to Carmel. He entered fully into the celebration and obtained of His Holiness, Leo XIII, extraordinary indulgences for all who would take part in the Novena or Triduum for the Feast.

America added her note to the strain of triumph, and among the Prelates of the American clergy who contributed to the glory of the Saint, Archbishop Elder was conspicuous for his zeal. In a Circular Letter to the clergy of his Diocese, he recommended them to celebrate a Novena or Triduum, and authorized them to give Benediction each day of the devotions.

At the Carmel in Baltimore the preparations were made on an elaborate scale, and the ceremonies were such as had never before been known in the modest sanctuary. The celebration was begun by a solemn Triduum on August 13, 14, and 15th, and another on the same dates of September. Every evening of the Triduum, Benediction of the Blessed Sacrament was given, with prayers in honor of St. Teresa, and on the morning of the third day there was high Mass and Sermon. These exercises were faithfully and devoutly attended by the people. On August 27, there was an eloquent

sermon by Archbishop Gross, then Bishop of Savannah. On October 6, the public Novena began; finally, the long expected 15th of October dawned. Pontifical Mass was celebrated by the Most Rev. Archbishop of Baltimore, the future Cardinal Gibbons, assisted by Pastors of the Baltimore Churches and the President of the Seminary, while Jesuits, Redemptorists, Josephite Fathers and others were present in the Sanctuary. A magnificent panegyric of the Saint was preached, and the music was given by a select choir with string orchestra. On Monday, the Triduum began with High Mass by Rev. J. R. Slattery, Superior of the Josephite Fathers, the sermon was given by Rev. Alfred Curtis, afterward Bishop of Wilmington. On Tuesday, Pontifical Mass by Rt. Rev. J. Loughlin, Bishop of Brooklyn, with many priests in the sanctuary; on Wednesday, Pontifical Mass by Archbishop Elder of Cincinnati. Benediction and veneration of the Relic continued throughout the Octave. During the celebration, priests and people came from great distances, and the Chapel was filled daily. For some months previous, the "Catholic Mirror" of Baltimore contained weekly articles relative to St. Teresa, and a four-page extra edition was issued for the 15th.

Sometime before the Feast, the Sisters arranged to have a lamp placed at the Tomb of St. Teresa at Alba de Tormes in Spain, and word reached them that the lamp, with the name of the Community upon it, had been accepted by His Grace, the Archbishop of Salamanca, for the purpose designated. The Monasteries of St. Louis and New Orleans also joined in the celebration for their beloved Holy Mother.

But the most interesting detail is yet to come. The Fathers throughout France had been dispersed, but the Nuns, more fortunate, were able to celebrate in many restored Sanctuaries before they were again driven forth in exile. In the Carmel of Avignon, a plan was afoot which was to mature for the Ter-Centenary, when the Religious hoped to establish a Monastery at the foot of Mt. Carmel, Palestine.

Two natural sisters who became Religious at Avignon, Sister Mary of the Sacred Heart and Sister Mary of Jesus, of the family of Cansans, offered their fortune for the founda-

tion of this Monastery. Two natural brothers, the Abbé Joseph and the Abbé Augustine Lemann, converted from Judaism, aided them, and obtained from Rome the necessary authorizations. (These distinguished ecclesiastics were devoted friends of Carmel. Abbé Joseph wrote "*La Journée Seraphique*," a most exalted and mystical interpretation of a Carmelite's day.)

On May 3, 1878, five Religious left Avignon for Écully, to found there a Monastery entirely devoted to procuring resources and subjects for the Monastery at Carmel, as in that distant land all would have to be supplied from abroad, or failure would be inevitable.

The 13th of March, 1882, the year of the Ter-Centenary, the day following the canonization anniversary of St. Teresa, the Prioress of Écully, with a companion, left for the Holy Land to be sure of the approbation of the Patriarch of Jerusalem. They embarked at Marseilles, and arrived safely at Jaffa, where they took ship in a little bark for Carmel. They nearly perished in the night, for a furious tempest arose, and they fought the waves until morning, but with the dawn the Holy Mountain rose before them calm and beautiful. The Fathers welcomed them, offered to establish them on the site of the ancient Church of Porphyry (Haifa el-Atika) by the Roman road of Antonius; the road the Holy Family had to take on returning from Egypt to Nazareth, and followed by all the Crusaders from Godfrey de Bouillon to St. Louis. It is difficult not to comment on their emotion at such a moment. The heart of every Carmelite will understand what it must have been to arrive at the fulfillment of the inspiration that brought them thither.

At once, in this auspicious year of the Ter-Centenary, the work began. The Count de Piellat followed it up with devoted care, and on November 8, 1888, the cornerstone was laid. November 20, 1891, seven Religious left Écully, and after a brief sojourn in Jerusalem, arrived at Caiffa for Christmas, and on January 1st, the Feast of the Circumcision, took possession of their Monastery. Inadvertently, perhaps, the date emphasized one meaning of the Holy Mountain — the Circumcision of the Lamb!

CHAPTER XV

FOUNDATIONS IN THE UNITED STATES

BOSTON

ANOTHER celebration was now approaching — it was the one hundredth anniversary of the Foundation of Carmel in America, and it was to be happily celebrated by the foundation of the fourth house of the Order in the United States. During the great Catholic Congress held at Baltimore in 1889, the Boston delegates learned of the esteem felt for the Carmelites of Baltimore by both Clergy and laity, and that many blessings enjoyed by the people of that city were attributed to their prayers and holy lives. A desire was felt that Boston might have its Mt. Carmel, and that desire being approved by the Most Rev. Archbishop Williams, the proposition was discussed among the members of the Catholic Union and others, and later brought to the attention of several hundred Catholics. Under the auspices of the Catholic Union of Boston, a lecture was given by Rev. C. W. Currier, the author of “Carmel in America,” in the beautiful hall of the Jesuit College, which was offered for the occasion. The lecture was by invitation and was attended by the Most Rev. Archbishop, members of the Clergy and of the Union and all the prominent Catholics of the city. The lecture was on “The Nature of the Order of Carmel, its usefulness, and the New Foundation, so earnestly desired,” and it was a masterpiece of oratory. It closed as follows:

“The time has now arrived when a new Carmelite Community must be born, and which shall be the happy city that shall hold in its arms and clasp to its bosom the new born infant. It must be a city that deserves these Religious, a city where they will be able to effect much good, and a city where they will find friends. All these conditions I behold



CARMEHITE MONASTERY OF OUR LADY AND ST. JOSEPH, BOSTON, MASSACHUSETTS

verified in our city of Boston. Who will deny that our Boston, a city so enlightened, so favored; the fame of which is spread over the world; one of the oldest Sees of the United States, should possess this treasure! Is it not most appropriate, that, as the first See obtained the Order of Carmel in its infancy, the See of Cardinal Cheverus should possess that same Order, a century after in its centennial year? Too long, Baltimore, hast thou surpassed us in this respect, and if St. Louis and New Orleans have the advantage over us, it is time that we assert our rights. And can we doubt that the Order of Carmel will effect much good among us? Boston may be good, but Boston can become better. We need grace, we need strength, we need friends to pray for us. There is not a single contemplative community in New England; is it not time that we have one? We have made great progress, but in this one respect others are in advance of us. Come then to us, Carmel, Order of Mary; Boston extends its arms to thee. Here thou wilt find friends. Our beloved and most revered Archbishop, for whom there is not a heart among the Catholics of Boston that does not beat with warm affection, will be for you what Carroll and his successors were. Here, too, you will find your old friends, the Fathers of the Society of Jesus; the Sons of St. Alphonsus will be faithful to their traditions; and the Catholics of Boston will extend to you a hearty welcome. Ladies and gentlemen of the Catholic Union, here is a magnificent opportunity. The eyes of God, of the angels, of St. Teresa are upon you. Think of the many souls that may thus owe their vocation and perhaps their salvation to you. Think of the consolation this work will afford you on your death bed, when you will remember that you have been instrumental in extending the beautiful and most useful Order of Mary, and in this, conferring an inestimable favor upon Boston. Souls of Fenwick and Fitzpatrick, as you look down upon us to-night from the depths of eternity, you must be thrilled with emotion at contemplating the favor which is in store for the Church you love so well. God grant we may succeed, and that the brown and white habit of Carmel may soon appear in Boston. May our Most Reverend Archbishop give

his blessing and sanction to the enterprise, and in your hands, ladies and gentlemen of the Catholic Union, I leave this important affair. In finishing, I feel myself impelled to exclaim with the words of Cardinal Gibbons in his introduction to 'Carmel in America,' '*Vivat, crescat, floreat, vita contemplativa!*' May the contemplative life live, increase and flourish! Let it live as it lived in centuries past, when the desert flourished in the days of Anthony, of Hilarion, of Benedict and of Teresa! May it increase in members, in usefulness, in edification! May its light shine with ever increasing brightness, and the sweet perfume of its virtues rejoice the Heart of God! And living and increasing, may it also flourish upon the soil of New England, to serve as a beacon light to remind us of our eternal destiny, withdraw our hearts from inordinate attachment to earth, and draw down God's choicest blessings upon us."

The audience was electrified by this appeal, invitations were issued to subscribe to a Carmelite fund, and numerous responses were received. The pastors of all the principal churches of the city and suburbs responded at once, as did also the rectors of the Jesuits, Redemptorists, Servants of Mary and the President of the Sulpitian Seminary. Thirty priests and a number of the most influential Catholics made up the list of subscribers laid before the Most Rev. Archbishop, who then invited the Carmelites to come to his diocese. His Eminence, Cardinal Gibbons, showed the most lively interest in the proposed Foundation. He went himself to the Carmel of Baltimore and appointed the members who were to go, giving them at the same time an exhortation never to be forgotten. He spoke of the charity existing in their loved Monastery in Baltimore, and wished that charity to be ever their portion in their new abode; he prayed the Angel Raphael to guide them on their journey, and gave them his blessing for the new work with fatherly affection. All that sisterly love could do was done by the Nuns in Baltimore for their departing Sisters; they gave generously of their little store; they made vestments for the altar and many useful articles, so that much of the suffering incidental to

Foundations in general, was saved by their thoughtful charity.

The five Nuns appointed arrived in Boston on the evening of August 27, the "Feast of the Transverberation of the Heart of St. Teresa," and took possession of the house that had been prepared for them, chanting the *Laudate Dominum* as is the custom on such occasions. The next morning, the Feast of St. Augustine, August 28, 1890, the first mass was said and the house blessed. All that was promised in the lecture and more than could have been hoped for, came to pass, and the first edition of this little volume was published as a memorial of the opening of the beautiful Carmelite Chapel and Monastery, whose erection had been made possible by the zeal and devotion of the clergy and laity of Boston. Let those who have aided the undertaking be cheered by the words of Pius IX, for his words are a commendation of their work. This illustrious Pontiff of holy memory once said to an American priest: "The want of the American (U. S.) Church is religious orders of prayer. America is a young country; she has passed her infancy and is now in her youth, but before she arrives at maturity one thing is necessary — the extension of contemplative Orders — without which she will never reach perfection."

Cardinal Gibbons has said.¹

"If there be a country in which the contemplative life is needed, it surely is our young and active Republic, where the spirit of action pervades all classes. This action, not to be exclusive and absorbing, must be counterbalanced by reflection and contemplation, and it is from the contemplative orders we must learn this. Thank God, the contemplative life is not unknown among us, and shows us that the days of heroism are not yet passed. May it live and flourish! "

PHILADELPHIA

THE Boston Carmel sent forth its first Foundation on Friday, July 25, 1902, with the approval and blessing of the

¹ "Carmel in America," by C. W. Currier, late Bishop Currier.

Most Rev. J. J. Williams, Archbishop of Boston. Philadelphia received it on the cordial invitation of the Most Rev. Archbishop P. J. Ryan, D.D. Five Religious went, some of whom had relatives in Philadelphia. It so often happens in the history of Carmel, that God makes use of the natural to inaugurate His work. With teaching Orders and Orders of Charity, the need begets the Foundation; with Carmel it is different. Unknown and mysterious, unless introduced in some intimate way to the people, Carmel is not called for, or desired. So it happened in this case. God called three souls in succession from the best Catholic element of Philadelphia; their families when visiting Boston, grew to love Carmel as they thus learned to know it, and through them the invitation came. A Carmel in Philadelphia was no new idea; as far back as the saintly Bishop Newman, fourth Bishop of Philadelphia, the Foundation was projected. This holy prelate, whose Cause of Beatification has been advanced in Rome, was a Redemptorist, and had been Confessor to the Nuns in Baltimore,² and when made Bishop, wished to introduce them into his diocese. It was even intended that the Monastery should bear the name of St. Joseph and St. Ann, and it was a most happy coincidence that the founders of the Carmel just fifty years later, should bear the name of these holy patrons. Mr. Joseph Penn, grandfather of one of the Foundation Nuns, gave his residence on Poplar St., and adapted it for the use of the Community, and his wife, Anne Penn, furnished it. The Monastery stands to-day in its perfection of beauty, dedicated to St. Joseph and St. Anne, — a model Carmel of native stone, set amid beautiful trees in the suburb of Philadelphia.

Archbishop Ryan celebrated the first Mass, and the Foundation began under the happiest auspices. To quote from an article written at the time: "Philadelphia is renowned for the faith and generosity of its Catholics. The Archdiocese is

² In 1851, John Nepomucene Newman was born in Prachatiz, Bohemia, March 20, 1811, came to America in 1836, ordained by Bishop Dubois of New York, June 25, 1836; made his studies in Bohemia, became Redemptorist in 1840, made Bishop in 1852.

the headquarters of a great number of religious institutes, educational and charitable, and all gave the warmest welcome to their first contemplative Monastery. The Boston Carmel is to be congratulated upon having thus early put forth a Foundation. It is not yet twelve years since the Carmelites came to the Metropolis of New England; they have already built a complete and beautiful Monastery, and have spared members for a new Foundation. It says much for the growth of faith and piety among our people, that in this utilitarian age such things can be." And the "Boston Pilot" thus chronicled the event on July 26, 1902, "An utterance of Professor Thomas Dwight's, 'Anything for Carmel!' expresses the love felt for the Sisters wherever they are known. Archbishop Ryan had been absent on special business, but hastened home from Montreal, a twelve hours' ride, to be in time to offer the first Mass on St. Anne's Feast. The Chapel was filled, and many went to Communion. After the Mass, the Archbishop made a touching address to the people and to the Sisters themselves. All the following days the house was filled with friends, and the Nuns were in danger of being worn out with kindness. Cloister will be imposed July 29th, and thenceforward, all communication will be through the grating of the Speak-Room. It is pleasant that among the Sister's visitors and ardent sympathisers have been many Nuns of other Religious Orders, not themselves cloistered. So the good work goes on, and there is something in America besides commercialism, imperialism, and indulgence."³

BROOKLYN, NEW YORK

BISHOP McDONALD of Brooklyn, visited the Carmel of Baltimore, and requested a Foundation for his Diocese. He was a most holy and spiritual man, with a deep appreciation of the contemplative life, and the Community was glad to entrust its members to his devoted care. A house was made ready at St. John's Place, Brooklyn, and six members of the

³ From an article by Sam Tuckerman of Boston, who was delegated by Archbishop Williams to accompany the Foundation.

Baltimore Community left for the new Monastery which was named in honor of Our Lady of Loretto. The first Mass was said on the Feast of St. Teresa, October 15, 1907.

The Foundress was Rev. Mother Teresa of Jesus, who has since died a most holy death. She was of a remarkable family, that of Mr. James A. McMaster, of the "New York Freeman's Journal." His was one of the greatest intellects of the past generation; he was a convert to the Church, and a most ardent lover of Carmel. His wife, Gertrude Fetterman, also a convert, died in his early married life, and he gave his three daughters to God in Religion. Two became Carmelites, Prioresses and Foundresses. One, Rev. Mother Gertrude, was a foundress of the Carmel in Philadelphia, the home of the mother; the other, Reverend Mother Teresa, was foundress of the Carmel in Brooklyn, New York, the home of the father.

In July, 1910, a miraculous event is recorded regarding the Brooklyn Monastery. An American proprietor of vast plantations of sugar in Cuba, saw May and June pass without necessary rains; with July came the time of drought, continuing the work of destruction already begun. The Proprietor went to ask help from Carmel; prayers were offered to the great Elias, and on the eve of his Feast a light rain saved the harvest, and was followed by other more abundant rains. The natives considered it miraculous, seeing that at that time of the year never had such rain occurred in the month of drought.

SEATTLE

SEATTLE was destined by Providence to receive the next Foundation. It was the first on the Pacific Coast, and the seventh Carmel in the United States. An applicant from Seattle sought admission to the Baltimore Monastery, and at great sacrifice and with the blessing of truly Christian parents, she left her distant home to enter there. Her father, Mr. Malcolm McDougall, went often to see her, despite the many miles of journey, and on one occasion after his return from Baltimore (it was the latter part of 1907), he called on

Rt. Rev. Edward J. O'Dea, Bishop of Seattle, and proposed the coming of a Carmelite Foundation, asking if it would be agreeable to his Lordship. The Bishop saw in this proposal the realization of his own long felt desires, and his response was a pressing invitation to the Carmelites of Baltimore to found in his Diocese.

After the approval of the Chapter, permission was given for proposed Foundation by his Eminence Cardinal Gibbons on the eve of the Feast of St. Joseph, March 18, 1908,— and three months later the appointed members bade farewell to the Carmel which had been their home for many years, and bravely faced the long journey across the continent, accompanied by Mr. McDougall, who attended to the necessary travelling arrangements.

The ground for Seattle's Monastery had been purchased on the eve of the Patronage of St. Joseph, and construction was well under way when the Community, four in number, arrived in Seattle, July 8, 1908. They deemed it best to take up temporary residence at the McDougall home, outside the City, till the Monastery was completed. Mass was celebrated there the following morning, and afterwards the Nuns were warmly welcomed by the Bishop, who came from the city to greet them with fatherly solicitude and friendship. He granted permission to have the Blessed Sacrament in their little Chapel, and often visited the new Community, giving expression to his devotedness and faithfulness which time but deepened and increased.

All details of the Monastery at 18th and East Howell Street, having been taken care of and completed by Mr. McDougall as his cherished privilege, on December 8, 1908, the first Mass and dedication of the Monastery took place. His Lordship, the Bishop of Seattle, officiated, assisted in the sanctuary by Reverend Fathers Gallagher, Driscoll, and MacAleer, and the new Foundation was placed under the patronage of Saint Joseph.

A beautiful and touching incident remains to be related. Mr. William McDougall, not only gave the ground and built the Monastery, but bore all necessary expenses during his

life, and such was his devotion that he was present at all the services when possible. Thus he attended the midnight Mass of Christmas, 1915. During the Mass, he was stricken with his last illness, which attacked him with such violence that there was no question of his removal to a hospital, and very soon he peacefully expired in the out-quarters of the Monastery. What more beautiful recompense could Our Lord have given, than to open heaven to him on the very spot where, with all his heart, he had built and offered a tabernacle to God.

Devotion to the glorious St. Joseph is the characteristic of this Monastery, and is ardently fostered within and without its walls. The people of Seattle are devoted to Carmel, and flock in great numbers to the celebrations in the beautiful Chapel.

SAN FRANCISCO — SANTA CLARA

IN 1906, a postulant from San Francisco entered the Carmel of Boston, and immediately interest was awakened in the great Western Metropolis, for the applicant belonged to an influential family of pioneers, and the choice of so severe an Order and at such distance, provoked much comment. Soon after, in 1907, Archbishop Riordan of San Francisco, left for Rome, and on his way called to see his former spiritual child. He was favorably impressed with what he saw and heard at the Boston Monastery, and when, after his return home, Mrs. Francis J. Sullivan, the mother of the novice, begged him to found a Monastery in San Francisco, he was inclined to do so, but did not consider the time opportune, as the earthquake and fire of April, 1906, had damaged many of his Churches and institutions, and the arduous work of the moment would preclude new effort. Mrs. Sullivan then offered to take full care of the Foundation, to shelter and protect it financially, and his Grace was most happy to invite the Nuns, which he did at once in a gracious letter to the Monastery of Boston. His old friend, Archbishop Williams, had just died,



CARMELITE MONASTERY OF THE INFANT JESUS, SANTA CLARA, CALIFORNIA

and Archbishop O'Connell — now his Eminence, Cardinal O'Connell — was approached regarding the Foundation, and expressed at once his cordial approval. He went himself to the Monastery to meet the proposed foundresses, and gave his blessing and God-speed to all. The Boston Community felt keenly the parting with their Sisters, for the union was close, and the ties of religion far outstrip the ties of nature, but they were filled with enthusiasm as they thought of the great undertaking entrusted to their decision, and it was unanimously accepted in Chapter.

The trans-continental trip of three thousand miles, was so planned that the Foundation Mass might be said on October 4, 1908, the Feast of St. Francis in the City of St. Francis, as was later accomplished. Whilst the five Nuns were speeding across the country in what they called their "travelling Monastery," Mrs. Sullivan and her family made all preparations for their arrival.

A house was procured on a beautiful site, overlooking the Bay, and was adapted to enclosure, with grates and a Turn, Choir and public Chapel. It was entirely fitted up with altar, pews, choir-benches, and cell furnishings; no detail was forgotten, even to the magnificent California flowers, in profusion everywhere. Mr. and Mrs. Sullivan and members of the family, met the Community at Sacramento, the Capital of the State, and travelled with them to San Francisco, where they met Rev. John Cottle, their Pastor, and were escorted to their new Monastery. They entered with joy and took possession chanting the *Laudate Dominum*.

Archbishop Riordan said the Foundation Mass, and left the enclosure open for three days that the Nuns might receive a welcome from their new friends, which proved to be an astonishing evidence of Catholicity and cordiality. Religious of all the Orders permitted to leave their Convents, came to greet them and assure them of interest; Pastors and Religious Priests came to bless them and promise all they could do; people in hundreds flocked to ask their prayers and to thank God for their presence, offering gifts of every de-

scription. Such was the completeness of their preparation, that though their Foundation Mass was October 4, they were able to begin on October 6 the annual public Novena in honor of St. Teresa, with different priests in attendance for prayers and Benediction each afternoon, and to have the usual ceremonies for the Feast of their glorious Mother, October 15.

The house was small, but so complete in detail, that Bishop Denis O'Connell, when making a visitation, compared it to a Geneva watch. When the time came to build the permanent Monastery, efforts were made to find suitable property in San Francisco, but to no purpose. The City was on the eve of its great suburban expansion, and being in shape as a narrow peninsula jutting out into the Bay, the land was claimed for business purposes, and such an extent as was necessary for an enclosed Carmel was not available.

To the lasting sorrow of the people and the regret of the Archbishop, though with his approval, a site for the future Monastery was found in the beautiful Santa Clara valley, near the old Franciscan Mission, now the Jesuit University of Santa Clara. The spot was ideal, and the large enclosure was suited in every way to the hermit life of Carmel, and was conducive to health as to prayer. In the meantime, the beloved foundress of Carmel, Alice Phelan Sullivan, had died, but she left full provision for the erection of the Monastery, which owes its existence to her untiring zeal. Messrs. Maginnis and Walsh of Boston, the architects of the Boston and Philadelphia Carmels, were chosen for Santa Clara; and the Monastery, universally admired, is considered to be an unusually fine expression of Spanish Renaissance. It is not a replica of Avila, as has been said, but is entirely original.

When completed, the mortal remains of the Foundress, Alice Phelan Sullivan, were removed to a beautiful octagonal Memorial Chapel, setting off from the main Chapel, where they are interred under a slab bearing the following inscription in lapidary Latin, composed by Rev. Harding Fisher, S.J., of New York:

HEIC • QUIESCIT
 IN • PACE • CHRISTI
 ALICIA • PHELAN • SULLIVAN
 MATRONA • BENEMERENTISSIMA •
 PIETATE • ET • MUNIFICENTIA • EXIMIA
 QUAE • HANC • AEDEM • IN • DEI • CULTUM • FUNDAUIT
 DECESS • VI • ID • APRIL • A • MDCCCXII
 ANNOS • NATA • LII • DIESQUE • XV
 • VIRGINES • MONTIS • CARMEL
 MULTA • CUM • PRECE
 HABENT • GRATES

There, with her "Lord for Sentinel," she awaits the reward of her work for Him.

Immediately upon its completion, the Chapel of the Infant Jesus was solemnly consecrated with full ceremony, by His Grace Most Reverend Edward J. Hanna. It was a supreme consolation to the Nuns to have occasion for that magnificent ritual of the Church: the Vigil with the relics; the Office of the Martyrs; the processions, in which numbers of priests took part; then the succession of Masses, and, finally, the Mass "*Coram Pontifice*," with all the members of the Diocesan Seminary in the Sanctuary or Choir.

They will always be glad to have begun in San Francisco, for there they became known and made friends who have never failed them.

DAVENPORT

ABOUT the year 1880, the Baltimore Community being complete, a Foundation was planned, and the Rev. Mother Prioress wrote to the Right Rev. John Hennessy D.D., of Dubuque, Iowa. The Bishop did not think Dubuque ready at that time, but Our Lord had His designs, and called to Carmel in 1887 one who was to be the future Foundress and bring the Order to Iowa.

In 1889, the year of the Catholic Congress of Baltimore, Bishop Hennessy visited Carmel, and the foundation was discussed. No steps were taken, however, until 1899, when

His Grace Archbishop Hennessy considered the proposition most favorably. A place was offered to the Nuns, and preparations were being made in the Baltimore Carmel for the first Mass in the new Carmel of Dubuque, when in March, 1900, word was received of the death of the Most Rev. Archbishop.

His successor, Most Rev. Archbishop J. J. Keane, thought there was no likelihood of a Carmel receiving the necessary support in Dubuque on account of the great number of religious houses already existing in or near the city, and since there was no prospect of a Foundation there, other cities of the middle West were considered. Finally, a letter of invitation was received from His Lordship, James Davis, D.D., of Davenport, Iowa, and on the Feast of St. Cecilia, November 22, 1911, a little band of four left the Baltimore Carmel, arriving in Davenport the next day, and so complete had been the preparation, that the first Mass in the new Carmel was said on the Feast of St. John of the Cross, November 24, 1911.

For three days, thousands of visitors came to inspect the new Monastery, and greet the little Community. It was said that never before in Davenport had any organization received such a civic demonstration of welcome.

The house and grounds situated at the intersection of two of the principal streets of the City, were generously donated by His Lordship Bishop Davis. The quarters were soon too small for the growing Community, and on April 15, 1912, the Bishop broke ground for the new building, and Midnight Mass, Christmas 1912, was the first said in the new Pater Noster Chapel, which was solemnly dedicated by Bishop Davis on February 11, 1913.

As time went on, it became clear that the location was not the place for a Carmelite Monastery, and a site was found in Bettendorf, a suburb of Davenport. It was splendidly situated on a height overlooking the Mississippi, and on July 5, 1915, the soil was blessed and broken for the permanent building. The Nuns left their Davenport home and took up their abode in Bettendorf on June 29, 1916. The Bishop, as-

sisted by the Chaplain, left before the Nuns, to convey the Blessed Sacrament, and thus the Community found the Master of the house awaiting them.

The first Mass in Regina Coeli Monastery of Bettendorf, was said on the Feast of the Sacred Heart, June 30, 1916.

The Community grew rapidly, and the number being complete, a Foundation was sent out in June, 1922, from the Bettendorf Carmel to New Albany, Indiana.

CARMEL OF ST. TERESA, ALHAMBRA, CALIFORNIA

THIS Foundation was made in 1913, at the invitation of the late beloved Bishop of Monterey and Los Angeles, Right Reverend Thomas J. Conaty. On April 19 the Sisters arrived in Los Angeles from the Carmel of St. Joseph, St. Louis, Missouri, and went at once to the house at 5912 Pasadena Ave., which had been prepared to serve as a temporary home by Mr. and Mrs. Hugh Campbell.

Later, the Community removed to Highland Park, and remained for only a short time, as a devoted friend, the late Mrs. J. Wiseman MacDonald, secured a house much larger and better adapted to the needs of the Sisters. This was at 622 West 18th St., Los Angeles, the residence of the Community for seven years, a much longer period than was anticipated, as, owing to the World War, the Rt. Rev. John H. Cantwell, who succeeded the late Rt. Rev. Thomas J. Conaty as Bishop, considered it inexpedient to build.

The site of the Monastery at the corner of East Alhambra Road and Monterey St., Alhambra, was purchased with the proceeds of a Los Angeles estate given to the Community by Miss Kate Cahill. The location is ideal, a beautiful spot in the San Gabriel Valley, at an elevation of five hundred feet, where nature has furnished a most graceful setting for the Carmel, which is truly ideal.

Ground was broken April 17, 1922, by Bishop Cantwell, in the presence of a few friends among whom was Mr. J. C. Austin, who throughout the entire work of building manifested unfailing kindness and consideration.

On June 11, 1922, the Corner Stone was laid, Rt. Rev. Bishop Cantwell officiating, assisted by Very Rev. Monsignor John Cawley and Rev. Francis J. Conaty. After the ceremony, the Bishop addressed the assemblage and paid a glowing tribute to the excellent work of the Carmelite Sisters, speaking of the "prayers and sacrifices of the members of the Community and of the great good that comes to the diocese and to its priests and people because of the untiring and unselfish labors of these good Sisters." Many priests were in attendance.

A program was arranged by the Knights of Columbus, and inspiring and instructive talks were delivered by professional men prominent in Los Angeles. The singing was in charge of the Sisters of the Holy Names of Jesus and Mary, and the Choir from Ramona Convent and All Souls Parish School, Alhambra. The Missionary Sisters of the Sacred Heart and Sisters of the Holy Names were present. All the Catholic organizations were officially represented, and there were delegations from Council 621 Knights of Columbus, Cabrillo Assembly Fourth Degree, the Ancient Order of Hibernians, Foresters, Young Ladies' Institute, Young Men's Institute, Ladies' Auxiliary, Ladies' Catholic Benevolent Association, and Women's Catholic Order of Foresters.

Rev. Francis J. Conaty, nephew of the late Bishop Conaty, was also present, a staunch friend of the Sisters since their coming to the Diocese.

The work of building progressed under favorable conditions, and in May, 1923, the Monastery was ready for occupancy, though not complete. May 13 was set as a day of general visitation, the Knights of Columbus of Alhambra and San Gabriel Valley acting as escort to the visitors. Addresses were made by distinguished Knights, and prominent government officials attended.

A musical entertainment was given. Mr. N. V. Wallack read his original poem on Blessed Thérèse, the "Little Flower of Jesus." All was under the direction of the Auxiliary of the Little Flower, an organization whose object is to aid this Carmel.

Shortly after this event, the Community removed from Los Angeles to the new Monastery. Besides the Sisters who made the Foundation, there were now seven others, and one postulant increased the number to fourteen.

The Monastery, though simple in construction, has many advantageous features, made possible by the climatic conditions of southern California. The Chapel is in Mission style, panelled ceiling with Choir loft, and windows on either side, a rose window over the entrance and over the main Altar. The entrance is on East Alhambra Road, and is reached by stone steps, on either side of which is a sloping lawn, bordered by a rose hedge. It will accommodate more than five hundred persons. The Chapel building is in memory of Mrs. Nellie Ponet, given by her daughter, Mrs. F. J. Montgomery. It is adorned with Stations, windows of stained glass, and the ornaments of the Sanctuary are beautiful: all given by friends and in memory of deceased Benefactors.

A marble statue of St. Teresa, of consummate perfection, was brought from Europe and donated by Rt. Rev. John J. Cantwell, who has shown unfailing solicitude for all that concerns this Carmel.

The grounds are quite extensive, and there is a large space on either side of the building. Near the Recreation Room is a "Memory Rose Garden," where there are many bushes, each given to Reverend Mother Prioress by a different friend.

On the north, there is a miniature orange grove, and on the east side a larger one, which ends in a terrace shaded by olive trees. From here the ground descends by three slopes to a sunken garden, which gives many possibilities for landscape gardening. A curved rustic stair leads to the centre, where a shrine of Our Blessed Lady has been erected, surrounded by a flower garden. On one side of this is a walnut grove, and on the other a woodland of pine, cedar, eucalyptus, and other forest trees.

The enclosure ends at the "*arroyo*," which is spanned by a picturesque little bridge, separating the grounds from an immense orange grove. Beyond are the mountains, oft described, yet never described, which from this point are won-

derfully beautiful, in snowy veil and "dream drapery," seeming now near, now far, and changing in each of the thousand lights, thrown upon them all day and almost every day, by the resplendent and lavish sunshine of California.

WHEELING, WEST VIRGINIA

THE Monastery of St. Teresa and St. John of the Cross, Wheeling, West Virginia, was founded on the 15th of July, 1913, the first Mass being said on the Feast of Our Lady of Mount Carmel. For many years, the late Bishop of Wheeling, Rt. Rev. P. J. Donahue, had desired to establish a contemplative Community in his Diocese, to pray for the needs of his vast missionary field. The financial difficulties which stood in the way of his project were overcome, when the Estate of Fannie Griffiss Potts, of Washington, D. C., was devoted to the Wheeling Foundation, and members from Baltimore and Philadelphia combined to undertake its establishment.

The Monastery, of Spanish Mission Architecture, nestles in the beautiful hills of Pleasant Valley. The Chapel, dedicated to Our Lady of Lourdes, contains most exquisite imported marbles, High Altar, Shrines, Sanctuary Rail, and all adorned with carved angels after Bernini's masterpieces, which are real gems of art. The Altar is in memory of Rear Admiral Robert Potts, U. S. N. and his wife, Fannie Griffiss Potts. The Shrine of St. Teresa, has become a place of pilgrimage where cures bearing all the marks of the miraculous have been effected through her intercession.

The ceremonies at the Carmel of Wheeling have always been of unusual splendor. The interest of many Bishops, the near presence of Religious Orders of men, both active and contemplative, have added much to its various functions. As many as sixteen different Orders have been represented at one time in the Sanctuary. The Monastery is particularly rich in precious relics, the greatest, quite unique, being the body of the Virgin Martyr, St. Paula, translated with the permission of the Holy See to the Carmel of Wheeling in

1920, where it reposes in a chasse of gold and crystal and is solemnly exposed each year in May for the veneration of the faithful.

The full liturgical ceremony of Translation was carried out, and bore an old world character of mediæval times which awakened profound interest. They were privileged indeed who witnessed the solemn procession with Cantors, as it bore the Virgin Martyr to her resting place beneath the Altar in the Nun's Choir, and listened to the hymns of praise chanted in her honor by the Monks.

The Monastery has been particularly active in the spreading of books, pamphlets, and pictures, expressive of the true spirit of Carmel, doing much to extend a knowledge of the Saints of the Order. These publications have been of unusual elegance and artistic worth. The people of Wheeling and vicinity show deep appreciation of the favors they enjoy, and come in vast numbers to the novenas and celebrations.

GRAND RAPIDS

WITH the foundation of Grand Rapids, a new element enters into the history of the Carmelite Nuns of the United States. During the year 1914, conditions in Mexico were inimical to monastic life. Persecution of the most violent type was everywhere let loose upon innocent victims. The Nuns were in danger of their lives and of worse than loss of life itself. Flight and concealment were the order of the day. The history of profanation of Sanctuaries would stir the blood of any Christian. In these truly awful conditions, a daughter of St. Teresa proved herself worthy of her glorious Mother. Rev. Mother Elias went in disguise seeking an asylum for her Nuns; she was caught, imprisoned, but persevered until she saved and found security for the little flock committed to her care.

The following is an authentic account of their foundation in the United States, published at the time.

EXILED CARMELITES LOCATE IN GRAND RAPIDS

"The revolution in Mexico in 1914 is responsible for Grand Rapids being blessed with a community of the strictest religious Order in the Church.

The Carmel of the Discalced Carmelites was located near Queretaro, and the heavenly peace of their cloister was rudely interrupted by Villa's orders that all Religious leave their convents or else be taken out and cast into prison. The Carmelites were threatened that the soldiers might enter their Monastery at any time. The poor Nuns prayed constantly. There was no human aid to look to, and in their sublime faith they trusted that Divine Providence would befriend them, and it would seem as though they were miraculously preserved from death. More than once they were obliged through fear of the soldiers to consume all of the Sacred Hosts in the Ciborium, in order not to expose the Blessed Sacrament to be outraged.

At the height of the persecution, the Carmelite Sisters decided to leave the troubled country. The Community could not travel together on account of the suspicion they would create and the fear of being arrested and put into prison if detected to be Religious. Several of the Sisters left for Cuba, being compelled to travel in a baggage car, without light, and exposed to many dangers and hardships. They were attired in secular clothes, worn over their religious garb. The Sisters who remained behind were given shelter by friends of the Community.

After a perilous journey, the Carmelite Sisters reached Cuba, where they were received with great cordiality by the Carmelite Community of Havana. A visitor in the city at the time was Archbishop Blenk of New Orleans, and when he learned that a number of the Carmelite Nuns were left in Mexico, he offered to provide the funds for them to join their Sisters in Havana.

It was welcome news to the Reverend Mother Prioress, and, accompanied by a postulant, she traveled back to Mex-

ico to find the remainder of her little Community. On their arrival, they were at once suspected of being Religious, and were arrested, although garbed as seculars. The soldiers demanded their money and to know where the remaining Carmelites were hidden.

The soldiers threatened to shoot both of the Nuns unless they gave them their money. The Prioress had the money concealed on her person, but she refused to give it to the soldiers or to tell where the other Sisters were secreted. The two Nuns were again placed in a dungeon and ordered to be shot at sunrise. Morning came, and still undaunted and unafraid, the older woman and her young companion marched fearlessly to the place of execution. Bound with ropes, they knelt in prayer, fully expecting that every second would be their last on earth, and perfectly resigned to suffer martyrdom rather than give up their secret.

The signal was given for the soldiers to shoot, but as though a miracle had transpired, the arms of the would-be murderer fell limp and lifeless to his side. The soldiers seemed stricken helpless, and in terror halted in their diabolical work. The Carmelite Sisters were returned to prison. It is needless to add they felt assured that Divine Providence had saved them from death. Brave and unafraid, they knelt on the prison floor and prayed through the night. Just before the day broke, a soldier, moved to compassion at the pitiful sight of the kneeling Nuns, who had been miraculously saved from death, urged them to make their escape. He gave them his horse, and although the Sisters knew nothing of riding, they accepted his kind offer, and rode horseback for many miles. They reached a station, boarded the train, and were soon speeding out of danger.

They returned to Cuba, where they were welcomed by the Sisters who had spent the day and night praying for their safe return. The exiled Community numbered thirteen, and the Sisters feared they were a burden to the Carmel of Havana. The persecution still raged in Mexico, and it was impossible to return to that country.

The Sisters longed to have a Monastery of their own,

and be re-united with their Sisters still in Mexico. They had heard a great deal about the United States, so, after ending six months with the Carmelites in Havana, they set sail for New Orleans. The daughters of St. Teresa made them welcome, and the Sisters of St. Joseph also gave them hospitality. The Carmelites in St. Louis, Mo. had heard that the late Bishop Richter would welcome a Community of contemplative Nuns in his Diocese. They wrote to the Bishop, and the result was the exiles from Mexico found a home in Grand Rapids, February 2, 1916.

Here the Sisters named their Carmel in honor of the Patron of Mexico, Our Lady of Guadalupe. Her picture in life size adorns the miniature Chapel, where also is a statue of the great St. Teresa of the sixteenth century, and the modern "Little Teresa," with her rose covered crucifix who attract their clients to the Carmel, which is becoming noted for the many spiritual and temporal favors granted through the intercession of these great favorites of our Divine Lord."

The Foundation of Carmel in Mexico is of very ancient origin. The Monastery of Mexico City was founded in 1616, and is still connected with Avila, St. Teresa's first Monastery. The Carmelite Fathers had preceded the Nuns, and for three hundred years have counselled them in the religious life. The Community of Queretaro was founded from Mexico City, in 1708, but because of repeated revolutions, had not increased, and was well-nigh extinct, when in 1908 three Religious, Mother Bernard of the Holy Spirit, Mother Elias of the Blessed Sacrament, and Mother M. Teresa of the Immaculate Conception, went to the aid of the one aged Sister upon whose fidelity rested the life of the Monastery. Eight years later, they were again dispersed, as has been related above.

The spread of the Order from Grand Rapids has been unprecedented in the United States; but the first Foundation was elsewhere. The devoted Bishop of the Carmelites longed for their return to Mexico, and as soon as the acute violence of the revolution was past, he implored them to come back

to him, to aid his lonely efforts to restore religion after the fury of the attack. With generosity of soul, a sufficient number left the peace and security of Grand Rapids, to embrace the uncertainty of a country that seems to live on the edge of a volcano. In October, 1919, they returned to Silao, Mexico, to the delight of the Bishop, who has suffered such hardships for the faith that he may well claim company with the Martyrs; and there they founded the Monastery of St. Joseph and St. Teresa. Buffalo was their first Foundation in the United States.

BUFFALO

SEVEN Sisters went from Grand Rapids on April 11, 1920, to found in Buffalo, the Monastery of Our Lady of Mt. Carmel and the Little Flower of Jesus, under the spiritual jurisdiction of the Rt. Rev. William Turner, D.D., Bishop of Buffalo. No higher praise can be given the Monastery of Buffalo than to say it grew with such rapidity, that in 1925 the number was complete, and it was possible to arrange for a new foundation in Albany, New York. The Diocese of Buffalo inherited a love and appreciation of Carmel from the saintly Bishop Colton, who, when in New York, wrote frequently and on every momentous occasion to the Carmel of Boston for prayers. Many beautiful and spiritual letters were received from him there, and incessant prayers were offered for his intentions. A letter read from him to the assembled Community was always a signal for renewed supplications. Most Rev. Denis J. Dougherty, the successor of Bishop Colton in Buffalo before his appointment to the See of Philadelphia and his elevation to the Cardinalate, was noted for his devotion to Carmel and Saint Thérèse of Lisieux. He at once desired the presence of Carmel in his new Diocese, but the time had not yet come. It remained for Bishop Turner to welcome the Community to his Diocese in 1920, and to send forth its first Foundation three years later. And here a tribute of gratitude is offered to Bishop Turner for his exceeding kindness to a noble Carmelite, who, after

having gone through the terrors of the World War in Europe, had to leave her Cloister at the command of the late Cardinal de Cabrierès to save that Cloister for her Sisters in France, and who never wearied telling of the charity of the Bishop of Buffalo during her stay in his Diocese.

It would not be hard to prophesy success for a Monastery under the protection of Our Lady of Mt. Carmel with such an efficient aid as "Little Saint Thérèse," and so it proved. Numbers of subjects presented themselves, and on the Feast of Our Lady of Mt. Carmel, July 16, 1923, a Foundation left for Albany. By this time the original Mexican Community was so dispersed, and so many Americans had entered, that at least half the Community was from the United States. Even later, in 1924, another Community was formed at Schenectady, New York, and records of Clothings and Professions tell of the continued blessing of God.

NEW YORK

To return to the original root and branch of Carmel in the United States, springing from the English-Antwerp house, a very important Foundation was made in the great metropolis of New York, in December 1922. For many years this Foundation had been desired, and various attempts had been made for its accomplishment, but in vain.

Mother Adelaide O'Sullivan, whose cause is now progressing in Rome, endeavored to establish a Monastery in her native State, as far back as 1879, but the time was judged inopportune by Diocesan authorities, and the noble Mother, driven forth from Guatemala, her adopted country, had to seek asylum in Spain.

Early in the 20th Century renewed efforts were made, only to meet with discouragement, when at last in 1922, the foundation came about most simply. An invitation was received and accepted by the Community of Baltimore, and with the blessing of the late Cardinal Gibbons, a little group, headed by Rev. Mother Teresa, went forth to begin the work on the feast of St. Teresa, October 15th. The Nuns were

cordially received by friends, and were escorted by Mrs. McGinnis to her home in the city, which was generously placed at their disposal. A tiny Chapel was prepared for them, and everything possible was done for their comfort and seclusion.

This, of course, was but a temporary arrangement. A suitable property was desired, and, in the following almost miraculous manner was obtained.

The Nuns made a Novena that God would enable them to procure the site designed by Him for them; and they sent word of this to his Eminence, Cardinal Hayes, their devoted father and friend. Just at that time a devout lady, one of those faithful stewards of the Lord who are never lacking to His Providence, called upon the Cardinal saying she wished to establish some Community whose object was for the praise and glory of God, or words to that effect. She was not inclined towards Asylums or the ordinary works of charity — she wanted something different. The Cardinal at once recognized the answer to the prayers of Carmel, and put her in communication with the Nuns. She presented them with the estate they now occupy, and upon which they are soon to build a beautiful and permanent Monastery.

NEW ALBANY

THIS Foundation was contemplated in 1915, about seven years before its actual accomplishment. It was to have been an offshoot of Davenport, and the arrangements were almost complete when the Prioress who was to go became so ill that all thought of founding was abandoned.

In time, God, Whose Will depends on no individual, brought all to a happy issue: circumstances so developed that the Foundation was definitely undertaken and the date set for July 1st, that the first Mass might be celebrated on the Feast of the Visitation.

Only three Nuns could be spared, and when they reached New Albany, much to their consternation, they found that the house intended for them was, through some mistake, still

occupied, although they had been notified that they might take possession. Devoted relatives came to their assistance and, with the approbation of the Rt. Rev. Bishop Chatrand, asked shelter of the Franciscan Sisters of Perpetual Adoration, who have a hospital in the city with nearly a thousand patients.

This was requested only for a week or two, until the expected house was ready for occupancy, but when the Carmelites saw the house that had been selected for them, they gave thanks to God, and recognized His Providence in the seeming accident, for it was not at all suitable, and another had to be procured. In the meantime, the Franciscan Sisters were the soul of charity — nothing was too much for them to do for the comfort and solace of the Carmelites. All possible privacy was arranged for, and every consideration shown.

After searching for a month, a suitable house was found, and arrangements were made for taking immediate possession, but not until November 23, was the final move accomplished. The Sisters of St. Francis assembled to say farewell to the little Community they had sheltered, and the Carmelites felt they could never express their gratitude to these angels of mercy for their Christ-like charity in a moment of need. The Mother Superior accompanied the Nuns to their new home, and with full hearts, as they entered the Chapel, they intoned the "*Laudate.*" Rt. Rev. Bishop Chatrand of Indianapolis, came the next day to bless the Monastery and say the first Mass, which was that of St. John of the Cross, November 24.

Carmel in Indiana has, as in so many other cases, a prophetic shadow in the love of the first saintly Bishop of Vincennes, Simon Bruté, in whose former See it now dwells. In Chapter IX of this volume, are to be found a few extracts from his many letters to the Baltimore Carmel, breathing the most tender piety, a rare understanding of the apostolic mission of Carmel in the Church, joined to a devoted love for the Order, and a determination to win it for Indianapolis,

*even if only after his death.*⁴ His personal love for the Order is exquisite. "Would it be indiscreet," he writes, "to ask you for one Communion on the 28th, St. Simon's day, the anniversary of my consecration, and my own Saint's day? I celebrated your own day as faithfully as I could — but it is not for my vile self I ask it, no — no — it is only for the Bishop of Vincennes, who wants so much prayer, and I may say it again — except we renounce faith, is not prayer the greatest means of obtaining grace, and is not Communion the most powerful moment to obtain from our Jesus and also to interest the Blessed Virgin for us, for our same poverty as missionaries here? Should you answer me some line, let it be a bit in the fold of the Archbishop's letter, but your heart before God, and your prayers are all — this calls for no answer."

In June, 1816, when the Bishop was President of St. Mary's, Baltimore, he sent letters to the Carmelites of Paris for the Carmelites of Baltimore, and received in return relics of St. Teresa, and relics and the life of Blessed Mary of the Incarnation. In sending the little package he wrote: "I send you a picture of your holy Mother, who cannot be better than at home on this shore. You will not refuse this little more of my feeble marks of a respect and devotion to her so precious Institute. May Our Lord preserve and favor it in this Country, and bring, in His mercy, the times when the beautiful plain of the wilderness shall grow fat, and the hills be girded about with joy, for much of that heavenly joy is even now in your blessed abode."

Ancestors of the present benefactors of the New Albany Carmel knew the holy Bishop well, and had often heard him express a wish to have Carmel in his Diocese. He had the face of a saint, lived the life of a saint, and possessed the humility of a saint. His scholarly acquirements had attracted the attention of Napoleon who wished to make him his Chaplain, but he preferred the humble office of a teacher at St.

⁴ Published in full in the Appendix of "Carmel in America," by Bishop Currier.

Sulpice. Later, in the United States, his fame as a theologian became nation wide, and he was consulted as an oracle by the early Bishops of the Country. He had not his fares to go to his Diocese when appointed Bishop, and they were given him by the Sisters of Charity. He is one whose Cause might well be introduced.

Bishop Silas Chatard was also a great friend of Carmel. He came of the old Chatard family of Baltimore, who for four generations in turn offered their charitable services as physicians to the Baltimore Carmel. When Monsignor Silas Chatard was Rector of the American College at Rome, he requested Pius IX for a little skull cap he had worn. The Holy Father graciously complied with the request, and Monsignor Chatard wrote: "I am happy to be able to tell you that the Holy Father granted all you asked, that is, his "blessing" for the new Convent, for yourself, and all the members of the Community of the Carmelite Nuns of Baltimore, and one of the little caps he is accustomed to wear. Instead of referring me to the officer in charge of his wardrobe, he rose from his writing desk and went himself to get the calotte of white silk, which is now on its way to America."

The welcome of the people of New Albany was most cordial; they say they have been blessed in the foundation, and say of their present devoted Bishop: "We loved our Bishop before, but now we love him infinitely better, for giving us the daughters of St. Teresa." So has Carmel come unto its own in the venerable Diocese of Indianapolis.

CLEVELAND

BISHOP SCHREMBBS, when Vicar General of Grand Rapids, became interested in the Carmelites of that Diocese, and soon after he was appointed to the See of Cleveland, he applied to the St. Louis Carmel for a Foundation. Bishop Schrembs is of national reputation because of his prominent connection with the work of the Catholic Welfare Conference of Washington. He is a distinguished orator, and because of his deep spirituality has been sought after for Retreats to the

Clergy. Carmel is blessed to have the sustaining power of so great a prelate in its beginnings. It is an assurance of success in the arduous labors of a Foundation.

With the approbation of Archbishop Glennon, seven Sisters left the St. Louis Carmel on the Feast of St. Joseph, March 19, 1923, and are at present in a lovely little Convent in one of the best localities in the city. They are under the shadow of beautiful trees characteristic of Cleveland, once called the "Forest City," and they are happily and holily growing in the love of the people, who have been most kind to them. God has blessed them with many answers to prayer, some of which seem to border upon the miraculous, and these favors of Heaven have awakened the esteem of the many who seek their aid in trial and adversity.

CARMEL OF OUR LADY AND SAINT THÉRÈSE

CARMEL-BY-THE-SEA, CALIFORNIA

ON October 23, 1925, five Nuns went forth from the Carmel of the Infant Jesus, California, to found a Monastery at Carmel-by-the-Sea, a point on the edge of the Pacific Ocean, replete with historical interest, and romantic association. One would have to condense a book within the limits of a chapter, to say all that could be said of the import of a Foundation of Carmel in this particular spot, and at this particular time. It is hoped that the spiritual significance may yet be written in the history of innumerable souls. Briefly: when Bishop MacGinley took possession of his new Diocese of Monterey-Fresno, carved out of the old Diocese of Monterey and Los Angeles, he went on a pilgrimage to the Carmel of Santa Clara and asked for a Foundation, saying that all would be well with him if he had the prayers of Carmel for his new and great work. Thus did he follow in the footsteps of the illustrious Bishop Carroll of Baltimore, the first Bishop of the United States, who, as has been heretofore mentioned, immediately upon receiving his appointment, and even before his consecration, August 15,

1790, called the Carmelites from Europe, to pray for his new Diocese — the whole United States — and for the American Missions.

Bishop MacGinley is devoted to St. Thérèse of Lisieux, and his was the first Diocese in the world to claim the new Saint as Patroness. It was when present at her canonization, May 17, 1925, and shortly after the ceremony, that the Bishop requested this permission of the Sovereign Pontiff, Pius XI, and obtained it by special intervention of His Holiness. At this same audience, the Bishop requested the Brief for the establishment of the Monastery of St. Thérèse, at Carmel-by-the-Sea.

After acceptance in Chapter at Santa Clara, and with the cordial approval of Archbishop Hanna, preparations were made for the Foundation. As no house was to be found at Carmel-by-the-Sea suitable for adaption to the needs of the Community, a modest dwelling was planned and prepared for them by their Sisters at Santa Clara, upon a piece of land temporarily given by Rt. Rev. Msgr. Ramon Mestres, the beloved Pastor of Monterey, and the restorer of the venerable and most beautiful Mission of San Carlos. Though unpretentious exteriorly, the modest building is suitable and convenient, having in small compass all the regular offices of the Monastery, facilities for enclosure, and capacity for ten Religious.

On the appointed day, eve of the Feast of St. Raphael, October 23, 1925, Bishop MacGinley went himself to Santa Clara that he might personally conduct the Foundation in which he felt such interest. The five Sisters left the enclosure, and knelt before the Altar in the Chapel, to receive his episcopal blessing, and then one by one, they passed down the aisle and went into the sunlight, where friends were waiting to convey them to their new home, only a few hours away. The Bishop went last, the true Shepherd with his flock.

As he was the last to bless their going out, he was the first to greet their entering in, for he hastened ahead of them to the little Monastery, and stood in the doorway with the

Papal blessing of Pius XI in his hand, to welcome them. It was early evening, the sun was dropping as a golden ball into the ocean beside them. Clothed in the historic white mantle of Carmel, and amid the silence of nature, they paused in the Chapel to intone the "*Laudate*" of taking possession; that "*Laudate*" that had been silenced nearly a century before, when iniquitous laws drove the sainted Padres from the hallowed spot; "that '*Laudate*' that only the birds and the waves had chanted in praise of the Creator for these long years of waiting."⁵ Now it was taken up again; let us hope never to be hushed, until all sounds of time are hushed in the anthems of eternity.

The few friends departed, and preparations for the morning Mass of the Foundation day begun. This Mass was celebrated by Bishop MacGinley himself, and a second Mass followed immediately, celebrated by Msgr. Mestres, and yet a third by Msgr. Charles A. Ramm, of the Cathedral, San Francisco, who had accompanied the Foundation from Santa Clara to Carmel. So numerous were the friends who had come from far and near, that the Chapel was filled and re-filled for the successive Masses, those who had had the privilege of one, giving way to others who had not been able to enter. For days, the friends of the Sisters visited them, saw the interior of the Monastery, admired the superb view from the roof, unsurpassed in beauty and inspiration, and went away to bring other friends and strangers, that good might be effected and prejudice dispelled. On the third day, the enclosure was sealed, and the Sisters prepared to take up their regular life. They have received many marks of attention, and are already firmly rooted in that sacred spot. A spot preëminently sacred to their holy Order, for history relates that in 1602, Don Sebastian Vizcaino, Spanish discoverer and explorer, landed upon the shores of Monterey. He was accompanied by two Carmelite Chaplains. He drew a map of California, clearly indicating the harbor of Monterey. On point Lobos, he planted a Cross, and the Carmelite Fathers named the beautiful valley "*Carmelo*" in honor of the

⁵ Words from the Sermon of the Bishop on the Foundation day.

Blessed Virgin Mary of Mt. Carmel—Patroness of their Order. But not only in pious homage to Our Lady, but for another reason was it so named, "because of the close resemblance between the topography of Carmel in Palestine and Carmel in California. Both places have their central hill, bays that lie on the ocean, and two rivers emptying into the sea in almost identical positions. These facts suggest the probability that the Carmelite Friars of Vizcaino's expedition were familiar with Carmel in Palestine,"⁶ the cradle of their holy Order, over whose slopes Our Lady in the mystical cloud appeared in vision to the Prophet Elias. So has she come into her own after long centuries, and so has her coming been heralded by the Angel of Lisieux, St. Thérèse, as is attested by the advent of the Carmelites, and will be proven by the Monastery that ere long will crown the heights of Carmel-by-the-Sea.

CARMEL OF THE TRINITY

SAN DIEGO, CALIFORNIA

CLOSELY following upon the Foundation at Carmel-by-the-Sea, came the establishment of the Carmel of the Trinity at San Diego, both being founded from the Monastery of the Infant Jesus, Santa Clara, and all three being old Mission centers.

This Foundation, like that of Carmel-by-the-Sea, has a background of historic interest, and both were closely linked in thought for centuries past, as they will be for centuries to come.

When Don Sebastian Vizcaino undertook his voyage of discovery, he landed at San Diego, and the Carmelite Friars who accompanied him said the first Mass in California on

⁶ Quotation from the "Little Flower of Carmel," by Michael Williams, Kenedy, N. Y. — a book dedicated to the Monastery of Our Lady and St. Thérèse, Carmel-by-the-Sea, and offered in gratitude for spiritual favors received. It is a remarkable book, brief, but trenchant; it can be read at a sitting, but the intensity of its lesson will remain. It brought substantial returns to the Monastery, but of far greater benefit is the spiritual outlook on Carmel it has opened to many souls.

November 10, 1601. Enamored of the beautiful spot, it cannot be doubted that they prayed for the coming of Carmel to those distant shores, a prayer to be answered over three centuries later.

From San Diego, Vizcaino sailed to Carmel, Monterey, having explored the entire coast. And later, when Junipero Serra went from Mexico to found in California, July 1, 1769, the hallowed names were linked once more, for he said: "I have placed my faith in God, and trust by His goodness to plant the faith not only at San Diego, but even as far as Monterey." How remarkable that these two sacred centers should claim Carmelite Monasteries within six months time!

The Rt. Rev. J. J. Cantwell, Bishop of Los Angeles and San Diego, desired a house of Contemplatives in the southern portion of his vast diocese, and he went to Santa Clara to ask a Foundation. The request was received with joy, and, with the most cordial approval of Archbishop Hanna, was submitted to the Chapter and unanimously accepted. San Diego being a flourishing and rapidly growing city, had many favorable sites to offer for a temporary home, but one made sacred by the dwelling of Our Lord in the Sacrament of the Altar, was the chosen spot. The Sisters of Nazareth, of Hammersmith, England, had conducted a small orphanage on a knoll overlooking the city, even to the distant ocean, but their noble work had outgrown its limited bounds, and they had gone to a magnificent site beyond the city limits. The Bishop, with great kindness placed their former home at the disposal of the Carmelites, granted permission for all changes that might be required and went himself to San Diego in the interest of the work. Preparations were made for a public Chapel, and for the regular offices of the Monastery. The alterations were effected in such a manner as to dispose all for perfect enclosure and regular observance.

The departure of the Sisters from Santa Clara was arranged for June 10, and late that afternoon, Rev. James Keller, A. F. M., came to give Benediction of the Blessed Sacrament. The five who were to go forth knelt for the last time in the Choir of the Monastery of Santa Clara, clothed

in their white mantles and grouped before the Altar close to the Tabernacle. Mr. Noël Sullivan, son of Alice Phelan Sullivan, Foundress of the Santa Clara Carmel was to conduct them to their new home. He sang for the Benediction; and when the brief, beautiful ceremony was over, the Sisters went forth, and kneeling in the Chapel, received a last special blessing from Father Keller. They set out on their journey, reaching San Diego about noon the following day, where devoted friends had prepared all for their coming. Entering their little Chapel, they intoned the *Laudate* as they took possession of their new home on June 11, Feast of the Sacred Heart. The Foundation Mass was celebrated the following day and was the Votive Mass of the Immaculate Heart of Mary.

Bishop Cantwell had been obliged to leave Los Angeles for the Eucharistic Congress, but in his deep interest he urged his priests to be present at the first Mass and bless the new work. The joy of the Nuns was great when, on June 12, Msgr. Cawley, Vicar General of the Diocese, came for the Mass, and was attended by no less than ten priests of the city. Many Religious Orders were represented, and devoted friends and relatives of the Sisters filled the little Chapel to overflowing. For three days the enclosure was opened, and throngs came from far and near to welcome the Sisters to San Diego. Naval men and aviators, Protestants and Catholics, Religious and Priests, all came to offer their good wishes and to ask for prayers. Many touching incidents occurred to prove the wisdom of the Bishop and the appreciation of the people as shown in the coming of Carmel.

The blessing of the Monastery was reserved for the return of Bishop Cantwell, and took place in July, when his Lordship said Mass and made a visitation of the Monastery, thus setting the seal of his approval upon the work.

ALTOONA, PENNSYLVANIA

A CARMELITE Community in France was in distress, owing to the cataclysm of the world war, and after many ineffectual

efforts at resuscitation, determined to make a special Novena, placing their cause in the hands of Little Saint Thérèse of Lisieux, who is all-powerful in every situation, spiritual and temporal. The Novena had hardly begun when a pressing invitation came to the Mother Prioress, asking that she make a Foundation in the United States. Seeing in this the Hand of God, and the speedy answer of St. Thérèse, the Foundation was accepted, and the little Community crossed the sea, and answered with joy the invitation of the Rt. Rev. Joseph McCort, D.D., Bishop of Altoona.

The Nuns landed in New York in the late Fall of 1926, and were met by friends who were to escort them to their new home, and so warm and cordial was their reception, that they could not feel themselves exiles, though in a strange land and welcomed in a foreign tongue.

The Sisters of Mercy, at Cresson, Pennsylvania, opened their doors to receive them, with true and devoted charity. The entire Community led their Carmelite Sisters processionally to the Chapel, where prayers of thanksgiving were offered to God, and then took them to the rooms placed at their disposal, which served as a miniature enclosure while their future dwelling was in course of preparation. There they remained in prayerful seclusion, experiencing unwearied kindness, until February, 1927, when their provisional Monastery was opened and the Blessed Sacrament reserved. The Mass was celebrated by His Lordship, Bishop McCort, during which the Diocesan Seminarians rendered appropriate liturgical music.

Almost upon the arrival of the Nuns, vocations flocked to them. Choir, Lay, and Out-Sisters, or *Tourières*, were immediately received, and there is every reason to hope for a successful Foundation, bringing many blessings in its train.

MORRISTOWN, NEW JERSEY

THERE is yet one more Foundation to chronicle, and the press has been held back to record it in these pages. It is at Morristown, New Jersey, and is an offshoot of the Monas-

tery of St. Teresa and St. John of the Cross, Wheeling, West Virginia.

Wheeling, though only fourteen years founded, has been able to erect a splendid Monastery and so to fill it with sterling vocations that when, on the Feast of Our Lady of Mt. Carmel, July 16, 1926, his Lordship the Rt. Rev. J. J. O'Connor, Bishop of Newark, asked for a Carmel in his venerable Diocese, the Foundation was accepted. Newark, as a Bishoprick, was established in 1853, and counts most distinguished names in its series of prelates. There can be no question of success in a Diocese that numbers Benedictines, Jesuits, Passionists, Franciscans, Oratorians, and various Missionaries Societies in its ranks. Vocations will not be wanting, nor the spiritual aid so necessary for a Contemplative Order.

After the necessary formalities, and with the permission and blessing of the Rt. Rev. J. J. Swint, Bishop of Wheeling, the initial steps for the Foundation were taken. There was question of a house for the temporary Monastery. Many prayers were offered, and implicit trust in Providence was rewarded by the gift of a suitable dwelling, on the Feast of St. Thérèse, the "Little Flower of Jesus." With a house and a bell, St. Teresa of Avila considered a Foundation accomplished, and her daughters have inherited her spirit, so preparations were definitely made, and on December 30, 1926, the Prioress of the Wheeling Carmel left the Monastery she had watched in its erection, the Community she had largely professed, and her own natural sister, who remained behind as Vicaress, and with a little band of ardent souls set out in the joy of true poverty, for her new and great undertaking. Accompanied by a Chaplain, a Tertiary of Carmel, Fr. John of the Cross, they travelled from before dawn until late evening, and on arriving at their destination found their Divine Lord awaiting them in the little Tabernacle. The next morning Mass was said, and a new Carmel was counted among the swiftly mounting numbers in the United States.

RETROSPECT

PAST AND PRESENT

ENGLAND AND AMERICA

WITH this Chapter ends the history of the Foundations of Carmelite Nuns in the United States up to 1927. In retrospect, we are carried back to England in the early part of the seventeenth century, and to reflection upon the vision of Our Blessed Mother to Lady Lovel (p. 75), from which resulted the Foundation of the English-Antwerp house, erected upon the very spot shown supernaturally to Mother Ann of the Ascension (Worsley), its first Prioress. How hardly was that noble English woman, Lady Mary Lovel, tested! Her vision made little impression upon her Director or upon Ven. Thomas of Jesus, then Carmelite Provincial of Belgium. Months dragged by, and no attention was paid to her importunities, and yet she stood ready to give her whole patrimony to the Order "most devoted to the Queen of Heaven." Our Blessed Lady herself had to severely reprimand the Ven. Fr. Thomas of Jesus "for opposing the designs of Heaven, so much conducing to the glory of God," * before he took definite action.

At last, in 1619, the Foundation was made, and from it and its Foundations, as has been seen, came the Nuns peacefully, and by invitation, to the United States, in 1790; while from the same Monasteries were driven their Sisters to England with such violence and persecution in 1794, that they thought Napoleon was Antichrist!

What the future may unfold of the increase of Carmel in the United States and throughout the British possessions, may be traced to that gracious vision of the Most Holy Virgin of Mount Carmel to her faithful child, Lady Mary Lovel. Let it not be forgotten in the land dedicated to Mary Immaculate, and in the land called of old "Mary's Dowry." And, indeed, the English Carmelites have outstripped their Ameri-

* "Life of Catherine Burton," Fr. Thomas Hunter, Chap. II.

can Sisters of the same root and branch. For nearly a hundred years, both here and abroad they seemed to remain stationary, when suddenly, like a century plant about to bloom, both here and abroad they began to send forth prolific shoots. This Chapter has detailed the blossoming in America. As for England, Cardinal Bourne, Archbishop of Westminster, opened a new Convent at Tavistock in Devonshire, about 1923. In his discourse he remarked that in fourteen years he had founded twelve new Carmels in England. He spoke with joy of the expansion of the Contemplative life on English soil. Then, in presence of a vast multitude, gave Benediction of the Most Blessed Sacrament, and pronounced the liturgical formula for the establishment of enclosure.

The last enumeration from the Generalate at Rome, mentions the following English Monasteries of Nuns beside the original three, namely: Lanherne, Darlington, and Chichester. They are, the Vista Convent, Wells, in the Diocese of Clifton; three in London, St. Charles Square, Bridge Lane and Highburg Park; the Convent of the Holy Ghost, Sheffield; four in the Diocese of Liverpool, Upholland, Knotty Ash, Springfield, and Preston; Plymouth, Jersey and Manchester, in the Diocese of Salford; Birkenhead, Cheshire, Wolverhampton, in the Diocese of Birmingham, and Woodbridge in Northampton. In Scotland, Langside, Glasgow, Perth, and yet another in the Diocese of Argyll. Two in Australia: Sidney and Melbourne. Later reports declare one in India from Notting Hill, and many new Foundations, with the number rapidly increasing.

CHAPTER XVI

THE CARMELITE FATHERS

IN THE UNITED STATES

SO far as we know, the first Discalced Carmelite Friar to set foot on American soil was Father Andrew of the Assumption, who accompanied Don Sebastian Viscayno sent from Spain to explore the coast line of the Californias. Two Carmelite Fathers accompanied this expedition. The Friars were in great favor with the Spanish as Chaplains, and an old record tells us there were fifteen in the crew of the II Spanish Armada. Bishop Currier in "Carmel in America" says, "The first Mass in California was said at San Diego by these Fathers, on November 10, 1602." Judging by the date, Father Andrew must have been a Novice of St. John of the Cross. After leaving San Diego, the expedition sailed up the coast, and on approaching Monterey, the evident likeness to Mt. Carmel, Palestine, so enraptured the Fathers that they named the beautiful promontory Carmel, a name it bears to this day. There they landed and said Mass before journeying farther. Three Centuries later their Sisters, the Carmelites, came to California to remain, and the Fathers soon followed, as will be seen.

The Fathers went to Louisiana in 1720, but the Foundation was not permanent. In 1870 they were in Pittsburgh, Pennsylvania, but again they had to close their doors, why we do not know, but the great convert, James Kent Stone, heard of them, and, having absorbed the writings of St. John of the Cross, desired to be one of them. He went seeking admission, but they had just departed, so he crossed over to Hoboken, and became Father Fidelis, a Passionist. How different might have been the history of Carmel in the

United States had God granted them such a soul; but their hour had not yet come.¹

In 1906, the Fathers of the Bavarian Province, after almost insurmountable difficulties, established a Monastery at Holy Hill, in the Diocese of Milwaukee. This spot was held in Veneration by the Indians who asserted that white men had come from Lake Michigan to plant a cross on the Summit, and the old Chief would always illustrate the fact by marking a cross in the snow or the sand as the case might be.

In the forties, a call went out to Austria and Bavaria for Missionary Priests to come to Wisconsin. Among those who answered was Father Paulhuber, and after visiting the Hill he made this remarkable prediction:

"The day is not far distant when what I foresee will take place. That Hill will become one of the most noted spots in all this country. It will be consecrated to the worship of God; tens of thousands will come yearly to do homage to God and the Blessed Virgin Mary." This must have been an inspiration, for there was nothing then to indicate the future. The history of Holy Hill is of the utmost interest, every detail speaks of the simple, tender piety of the Bavarian character.²

A cross was erected in 1858, and the Hill, solemnly dedicated to Our Lady, was known as "St. Mary's Hill." The first humble shrine was erected in 1861. Great demonstrations took place from time to time on the part of the people; their love and their reverence ever increasing, and the impression of the sacredness of the spot growing year by year. Finally, a Church was built, a Rector appointed, and the *Via Crucis* solemnly erected. The venerable Archbishops Heiss and Henni gave all possible support and sympathy. Pilgrims came in ever growing numbers, and it was impossible to do justice

¹ James Kent Stone wrote "The Invitation Heeded," fifty years later revised as "An Awakening," one of the most remarkable demonstrations of the truth of Catholicity ever written. A book that has made innumerable converts and will yet make them. His life has since been written.

² "History of Holy Hill," Rev. Father Cyril, O.C.D. Address Carmelite Fathers, P. O. Hubertus, Wis.

to their spiritual welfare. A Religious Order was desired, but the long, severe winters, the lack of facility for obtaining the necessities of life, the solitude for so many months of the year, made it unfeasible, and no Order would accept such conditions. Finally, it was transferred to the care of the Carmelite Fathers by the Most Rev. S. G. Messmer, Archbishop of Milwaukee, in 1906, and Reverend Father Eliseus Mekina was appointed first Prior. He and his little band took possession on July 2, the Visitation, an auspicious Feast to go into the hill country with Our Lady on her mission of charity and zeal. Father Eliseus was soon transferred to a new mission in Fond-du-lac, and Father Killian succeeded him at Holy Hill. In October, 1906, Very Rev. Clement Gerum, a distinguished member of the Order from Rome, visited the Shrine, and on his return greatly interested His Holiness Pius X, who blessed the Pilgrimages and the Monastery.

A small Monastery was built, which was succeeded by a regular and spacious home, completed in 1920, but accommodation for the pilgrims is still most inadequate; hundreds pass the night in the Church, keeping vigil like the Knights of old, and prayers are said by the devoted Fathers at succeeding hours. Miracles are not wanting; miracles of grace in unknown number, and miraculous cures, of which records are kept.

The Fathers have made a Foundation in Milwaukee, and are beloved by clergy and people.

Mexico has had Foundations from the earliest years of the Reform. The Monasteries claim such dates as: Mexico, 1586; Los Angeles, 1586; Morglia, 1593; Queretaro, 1601; San Angel, 1614; Salvatierra, 1644. It must be remembered that Father Jerome Gratian planned to go to Mexico, but obedience forbade. It was then New Spain, and all benefits of the Mother Country were shared with its distant lands.

It is beside our province to follow this wonderful history in the New World, but it is of profound interest since the advent of the exiled Nuns to our midst, and since persecution has happily brought the Carmelite Fathers to the United States.

The vicissitudes of the Church in Mexico were such that the Fathers felt the necessity of preparing a spot of safety elsewhere, and one of their number visited the United States to see what could be done to obtain a footing. After long travel and many disappointments, the late Bishop Granjon of Tucson welcomed them to his scattered Missions in 1911, and, undaunted by difficulties, they came. It is almost incredible to read the list of their stations. One Mission has ten, covering hundreds of miles of territory, where the Fathers look after the needs of the Mexicans. In the City, they have flourishing Parishes, and publish "La Revista Carmelitana." They belong to the Province of Catalaunia and have been visited by their Provincial, Father Luke, one of the greatest orators of Spain. Such is the intensity of his eloquence, that to listen to him even in a foreign language is a delight.

The Province of Arragon has established six stations in the United States at Hartshorne, Pittsburg, McGee, Govern, Oklahoma, and Coalgate. These were founded from 1917 on, and cover hundreds of miles of territory. Such far and scattered missions exact faith, heroism, and the zeal of Elias on the part of those who minister to them.

In 1916, the Fathers from Tucson founded a Monastery in Washington, D. C., a move which showed great spiritual foresight and which has been blessed by God. While awaiting vocations from the United States their plan was to establish a College affiliated to the Catholic University, and there train the young Spaniards who might feel the call to America, and could thus learn the language, avail themselves of the advantages of the University and imbibe the spirit of their adopted land. Such vast designs are slow of growth, but fruit will mature in time and the wisdom of the step be proven. At present the Fathers labor with indefatigable zeal in divers Churches, Colleges, and Institutions. They have erected a Monastery, have a Novitiate, and their success is assured.

One most unusual but opportune work has been undertaken. It is the Mt. Carmel Retreat House for members of the Third Order and other ladies who may wish to avail of

its privileges. A magnificent old estate has been secured, a mansion of the past saved from the vandalism of time, a colonial residence set amid glorious elms, with spacious grounds and winding walks. It is a haven of spirituality for souls wearied with the duties of a world far more exacting than religion, and the Retreats constantly given by the Fathers are productive of lasting good. The Third Order has been established in Washington and New York, and counts hundreds of members, many of them from influential circles of social life. The Fathers are about to establish a Retreat House for business and professional men of the world, a work encouraged at this time in many Dioceses throughout the Country.

ALHAMBRA

THE latest Foundation of the Fathers is that of the Carmelites of the Irish Province. When the Rt. Rev. J. J. Cantwell, Bishop of Los Angeles and San Diego, determined to invite to his Diocese the Carmelite Fathers that they might care for the spiritual needs of their Sisters, already established, and promote the religious welfare of the people by the customs and traditions of their glorious Order, he sought a Foundation from the ancient Province of St. Patrick, in Ireland, and from the distinguished and beloved Monastery of St. Teresa, Clarendon Street, Dublin. It was a happy choice, and a wise decision, and the Bishop has since expressed himself as well pleased with the result.

The Discalced Carmelites of Ireland date from 1625, three years after the Canonization of St. Teresa, the Province being fully established in 1638. (p. 206) The foundation stone of the present Church at Clarendon Street, was laid October 3, 1773, an event which was "considered of the utmost importance throughout the Kingdom." * Daniel O'Connell enjoyed the intimate affection of the Fathers for fifty years, spoke in

* The complete history of this remarkable Monastery is related in "Carmel in Ireland" by the Rev. J. P. Rushe — Fr. Patrick of St. Joseph — M. H. Gill, Dublin; Benziger, New York.

their Chapel when other doors were closed, and sought from them spiritual direction. From this historic background, ripe with traditions of the Order, strengthened by the blood of the Irish Martyrs, their forbears, the Fathers of St. Teresa, rose with enthusiasm to answer the call to cross the ocean and the continent to establish themselves in California.

A small Community with the Very Rev. Fr. Ignatius, D.C. Provincial, as Superior, left Dublin in November, 1924, and settled in Alhambra, a beautiful suburb about nine miles from Los Angeles. They took possession of a splendid old homestead on fine property, but having no Church, their Sisters at Alhambra were delighted to put their lovely Chapel at the disposal of the Fathers until such time as the magnificent Shrine of St. Thérèse, now planned, should be erected. The Sisters could not express their delight at the many spiritual advantages of this arrangement. The Parish and Monastery of the Fathers is dedicated to St. Thérèse, the Little Flower, and it was more than a coincidence that the first great celebration was for her Canonization on May 20, 1925, when Bishop Cantwell presided and preached. Later, in September, 1926, the Fathers opened a Parochial School under the charge of the Dominican Sisters, and in the following November, the Rt. Rev. Bishop dedicated the temporary Church, and blessed the School.

In addition to following the Community life, with the Divine Office in Choir, the Fathers give Missions and Retreats extensively throughout their own and neighboring Dioceses, and they assist the Rev. Pastors in the various functions of the sacred ministry.

Thus we end the present History of Carmel in the United States. No doubt, even now there are many foundations in petto, and the next quarter of a Century may require a much larger volume.

CHAPTER XVII

A LAST LOOK AT THE HOLY MOUNTAIN

THE last Chapter on Mt. Carmel, Palestine, closed with the saintly death of Father Prosper of the Holy Spirit, in 1653. For over a hundred years, the Religious abode in comparative peace, when in 1772, Mohammed Bey Abou Dhahab succeeded the famous Ali Bey in the government of Egypt, and declared war on the Sheik Dhaher. He made his appearance in Palestine, February, 1776, accepted the submission of Gaza, took and sacked Jaffa, and erected a pyramid with the heads of the slaughtered inhabitants. Acre was given up to pillage, and Mohammed, after having devastated Carmel, despoiled the Church of all its treasures, put the Religious in irons, and decapitated three of them. The death of this tyrant by the pest, in 1776, gave the Religious of Carmel and the Christians some relief.”¹

During the great Revolution and the existence of the Republic, Carmel no longer enjoyed the protection of France, and, to crown the misfortune, the Convent was crippled with debts. A merchant, who was creditor for a large amount, wished to sell the Monastery to the schismatic Greeks, and would have succeeded but for the intervention of the Austrian Consul, Antonio Catafago, who went security for eight months. When Bonaparte laid siege to Acre, in May 1799, Carmel opened her door not only to pilgrims and travellers, but also to the wounded and dying French soldiers. After the defeat of the French, the enraged Turks entered the Monastery, massacred the wounded, dispersed the Religious, broke down doors and windows, and left the holy asylum uninhabitable. Ahmed Djezza, Pacha of St. John d’Acre,

¹ “Biographie Universelle, ancienne et moderne,” Tom. XIII, p. 141, Brussels, 1845.

continued the persecution. He left only the ruined walls of the Monastery; and, of the Community, only one Brother escaped, who took refuge at Kaiffa.

About twenty years later, John Baptist Frascatti, a distinguished Italian architect, who had become a lay brother among the Carmelites, was commissioned by the General of the Order to go and examine the condition of the Monastery on Mt. Carmel, with the hope of being able to repair it.

He left Rome for Carmel in 1816, and on arriving at the Holy Mountain sat on a broken column to draw the plan of reconstruction. He was a skillful architect well fitted to inaugurate the work, but he did not have the consolation of seeing it achieved. Resources failed, he set out to beg, and eleven times crossed the seas and traversed Europe. A great grief awaited his return in 1821. "I had hardly arrived," he says, "in the Bay of Saint John d'Acre, when a violent detonation drew my attention to the summit of Carmel, and I saw a dark cloud of smoke rising into the air. It was the explosion of the last mine . . . the Monastery was no more." Abdallah, Pacha of Acre, under pretext of a revolt of the Greeks, had obtained from the Ottoman Government permission to destroy it. With the debris of the Sanctuary and the ruins of the Convent of St. Brocard, he built at a hundred metres distance, a summer palace for himself. Later, by the goodness of God, this was acquired by the Fathers, and used as a Hospice.

The poor Brother reported conditions at Rome, and was told by his Superior to remedy them. Nothing daunted, he looked to the West, where, with his companions, Brother Matthew, Brother Juste, and Brother Charles of All Saints, he aroused universal enthusiasm. Charity poured out its treasures. France, faithful to her traditions, took a foremost part; the greatest names, literary, artistic, and political, were ranked among the benefactors. Père Lacordaire, with his eloquence, came to the rescue. Alexander Dumas wrote a burning article, translated into many languages to awaken sympathy. Victor Hugo expressed himself thus: "The work

of Mt. Carmel speaks to the Christian, to the intelligent, to those who believe, as to those who think." All concurred in the resurrection of the ancient Sanctuary.

The cornerstone was laid on the Feast of Corpus Christi, 1827, six years to the day from the explosion on the same Feast in 1821.

Its construction went on slowly and was not entirely finished until 1853, but, meanwhile, it was blessed (June 12, 1836) by Very Rev. Father Francis Mary of Malta, Custodian of the Holy Land, and from that time was open for worship. Three years later, Gregory XVI, 1839, accorded it the title of Minor Basilica, with all the privileges, graces, pre-eminences, exemptions, and indults, enjoyed by other Minor Basilicas, declaring that henceforth it should bear the title of Our Lady of Mt. Carmel. On the 10th of July, 1841, it was aggregated to the Lateran Basilica, with the benefit of all the indulgences enjoyed by that Patriarchal Basilica, but through fear of profanation on the part of the Musselmén was not then consecrated.

In October, 1846, Father Cyril, the Visitor General, arrived at Carmel, and Brother John Baptist received from Rome the permission to construct a new wing to the Convent, and to make all necessary alterations. The Cornerstone was laid May 18, 1847. The work was completed in 1853, and a splendid Monastery, "the most beautiful in the Holy Land," arose on the summit of the range of Carmel, dominating the sea which it overlooked from three sides, "As if to commemorate the struggles necessary to arrive thus far, it is built in the form of a citadel. Its massive blocks, and its barred windows give an impression of strength and solidity. 'I am here,' 'I will remain' it seems to say."

The Religious occupied their Monastery and took up with fervor regular observance and the administration of their immense property, beautiful with a natural beauty, but wild and rocky. This was very necessary, for a law of the Ottoman Empire gave to the first cultivator all land that lay uncultivated and unenclosed for three years. Hitherto, there had been no danger, but in 1868 a German Colony was set

up near the Holy Mountain. Behind the promontory, Caiffa "dips her feet in the sea," at the side the Colonists built their white dwellings in symmetrical lines, and their fields of wheat and grain tossing in the wind and laid out according to European methods, added much to the beauty of the landscape.

Slowly, but surely, they advanced up the flank of the mountain, and gradually approached the domain of Carmel. The day was not far distant when they would encroach upon it; indeed, they made it an open boast that the Religious would be driven away; assaulting them with force of arms, using violence and artifice in their efforts to gain possession.

The Archives at this time (1884) chronicle long debates with the Consul of France at Beyrouth and at Constantinople. It was a strained moment, some thought a little tact might have softened the situation, for the tribunals recognized the rights of Carmel, but one must be on the spot to know all difficulties. An appeal was made to the entire Carmelite order for funds to aid in saving the Holy Mountain. This time the United States had the glory of coming to the assistance of the persecuted Religious.

James A. McMaster, a noble convert who had two daughters in the Baltimore Carmel, opened a subscription in the New York Freeman's Journal with a stirring article, that breathed love and loyalty for all things Carmelite. He sent, through the Mother Prioress of Baltimore, a draft of a thousand dollars to the Fathers on Mt. Carmel, who were thus greatly aided in the struggle for their precious inheritance.

They renewed the project of the wall, begun in 1840, and in one day built a hundred meters. They worked night and day with armed Druses to defend them. Moreover, the Father General, Jerome Marie (Cardinal Gotti), came to the aid of his sons on Carmel, and, soliciting the highest influences religious and political, was able in his gentle way to effect a compromise. The rights of the Fathers were formally recognized and a slight compensation offered, while they consented to retrench the limits of their property.

In 1898 they built the present magnificent marble Altar in the Basilica. It was the gift of the Carmelite Nuns from Écully, established at the foot of the Mountain. In 1903, Father Marie François opened a large carriage way leading to the Monastery, and the following year the Vicariate was confided to Rev. Father Cyril, Superior of the Province of Brabant. During his journey, by a strange coincidence, he fell into conversation with an Ottoman who said quite casually, unconscious that he was speaking to the Father Vicar, "Believe me, Father, it is more than time that you enclose your property; as things are now it is seriously exposed." This was a light to Father Cyril, and he was not slow to follow it.

The project of enclosure begun in 1840, continued in the eighties, had been dropped when peace came. The undertaking was too gigantic except under pressure. In 1904, Father Cyril studied the situation. The wall had to extend for 10,000 meters. It had to pass through gorges, over hills, and through rocks. There was no water at hand for the mixing of the mortar; it had to be brought by squadrons of asses, but nothing could daunt the Father Vicar. Mounted on his horse, he superintended the work himself. His "*cra-vache*" not only urged on his animal, but was used to excite the indolent Arab workmen, or even to restrain the Turkish soldiers sent to impede the work. In some places he had to fight for the land foot by foot. Unfortunately, he could not get back then the "*Kader*," the famous School of the Prophets, which remained in the power of the Musselmen. It had been seized in 1635.

In two years the wall was finished, and, fortunately, it enclosed the quarries of stone in the flanks of the mountain, which had been at the mercy of all the enterprisers of Caiffa. The procurator of the Convent appreciated this point to the full.

The property secured, Father Cyril constructed a retaining wall, planted trees, olives, eucalyptus, and others, making it once more a garden of delights. He restored and embellished the Monastery, making the rooms looking on the

sea spacious and convenient. There was no luxury, but comfort for the most exacting. Many pilgrims could be accommodated, and in times of emergency, Carmel has lodged hundreds. The first National Spanish pilgrimage in 1884, numbered a thousand, and all passed the night at Carmel. The number augmented little by little, and in 1909, the guest book recorded about 2500 persons a year from all countries of the world, and many illustrious names among them. The Community, too, expressed what St. Augustine calls "the miracle of Pentecost;" all languages united in the one faith. At one time there were German, Spanish, French, Belgian, Italian, Maltese, Irish, Indigenous, Polish, Canadian, and Assyrians, in the Community—coming from all nations, they met at the feet of Mary, in the charity of Christ, in the service of the Church and of the Order, "neither Jew nor Gentile," as St. Paul says, but sons of God, and brothers in Jesus Christ. [These facts have been taken from Articles in the French Chronicles.]

Space forbids a full record of the work accomplished by Father Cyril. He unearthed the old columns of granite with antique capitals from the ruins of the Convent of Urban IV, 1263, setting them up in the vaulted refectory. He paved in white marble the corridors and cloisters of the quadrangle. He ornamented the walls and erected in the Basilica two Altars of archaic form dedicated to the Infant of Prague and the Holy Family. But beyond all, he arranged for the building of a monumental Choir back of the Altar. In 1820, Father John Baptist had asked the authorization of the government for this; it was refused, and the Fathers had no adequate place for ceremonies. For wellnigh a century they longed for this incentive to piety, when in 1909 the first stone was laid by Father Cyril.

The devoted and unwearied friend of Carmel, M. Le Comte de Piellat, gave the plans and superintended the erection of what became the most beautiful Choir in the Order. It was solemnly blessed on March 7, by Father Cyril who afterwards sang the Mass of St. Thomas, the Preceptor of Carmel. The Religious from Caiffa and the Sacrifice united

with those on the Holy Mountain and shared in the delightful family feast after the solemnity, when Father Vicar was feted with song and verse and the grateful love of his brethren.

On April 13, 1911, the Father General visited the Holy Mountain and found conditions so promising that he erected Mt. Carmel and its dependencies into a Semi-Province with Father Cyril as the first Provincial. The constituencies of the Province were:

1. The Monastery of Carmel.
2. The Convent at the Place of Sacrifice.
3. The various Residences of Caiffa.
4. The Latin Parish and School.
5. The School of the Tertiary Sisters.

Father Cyril was called the Nehemias of Mt. Carmel, such was the indefatigable zeal with which he labored for the complete restoration of the Holy Mountain, and the grief of all may be imagined when in 1912 he was recalled to the Provincialate of Brabant, but it was only that he might inaugurate new works and especially the Apostolic School at Bree, for training the youth of every country for apostolic work in the missions of Carmel; "no austere, penitential cloister, but five years of Juvenate, where character, tendency, physical and moral strength are studiously examined by masters of the spiritual life, that novices when received may be perfect Religious prepared by study and prayer for the priesthood."

The term "place of Sacrifice" (*Al Mahrakat*), has been frequently used, and may be explained. Father Cyril before leaving Carmel had inaugurated, restored and enlarged a little house on that part of Carmel where Elias offered the Sacrifice and called down fire from heaven in opposition to the priests of Baal whose gods had been deaf to their cries. It is *five hours* from the great Monastery, which gives some idea of the distances on Carmel. It is solitary and wild, on the summit of the mountain, dominating one side of the plain of Esdralon and facing Thabor, and on the other side looking to the mountains of Samaria, which, "like a flock

of hills bound the horizon." Father M. Francis, in 1884, built a Church there, and in 1907 Father Cyril founded the Apostolic School for youth to prepare them for the Missions.

It was a work most dear to his great heart, and, in 1912, when the government balked him at every step, harassed the workmen, refused three times to accept his plans, he wept at the miserable condition of the place and the impossibility of a remedy. But his hope was firm and he wrote to the General that he "believed the Convent of the Sacrifice, erected at such sacrifice, would one day, like the sacrifice of Elias, rise as a sweet odor before the Most High and draw to God many wandering hearts, as in the past were drawn the hearts of the children of Israel."

The idea of the Juvenate is necessary in these days for the conserving of vocations, which are dissipated "in thin air" by the worldliness of the times. Juvenates are necessary in Europe for the training of Apostles for foreign lands; they are necessary in Palestine, in India, and elsewhere, for the training of the indigenous Clergy, for not until a people has its own priests is religion rooted in its own soil.

Father Cyril was not mistaken, God was pleased with the work, and it grows apace. Buildings are erected, Burses have been inaugurated, and vocations are not lacking as may be seen by the following incident.

When the Church on Carmel was erected into a Basilica, it was not consecrated for fear of profanation on the part of the Musselmen. That fear having been allayed, it was with enthusiasm that the Patriarch of Jerusalem proceeded to these solemn ceremonies, October 10, 1920. At the Mass, Monsignor Barlassina ordained three young Carmelite Students — Missionaries of Syria — Michael, Gabriel, and Raphael. The joy was at its height when a telegram was received from His Holiness Benedict XV saying: "The Sovereign Pontiff rejoices greatly in the consecration of the Basilica, and implores upon these regions the maternal protection of Our Lady, and with all his heart grants to all the Apostolic Benediction."

The Father General, Very Rev. Father Luke of Holy

Mary, recently visited the Holy Mountain. He arrived at Caiffa on the eve of the vigil of Christmas, and received an enthusiastic welcome. The same day he ascended the Holy Mountain, and prostrate at the feet of Our Lady, intoned the “*Salve*” which was taken up by all the Religious, forming a crown about their Father.

Elias was called El Kader — meaning fresh and green, because he knew not the decrepitude of age. His children are true to him; with the snows of centuries upon them, they are fresh with the vigor of youth, and they ever draw new life from the unchanging God, Who is their sole end and inspiration. Carmel is ever radiant with the beauty of Him Who is the Food of the spirit, the Life of her life. Down through the long ages, she has fought the good fight against the evils that afflict the soul of man. The sword of the persecutor has been but the pruning of her healthful vine. She has ever conquered, and will conquer to the last. Mary has spoken: “Your Order shall endure to the end; your Father, Elias, obtained this of my Son.”

The historical portion of this volume is completed. A Chapter on the “Utility of Carmel” had been intended, but as the work progressed, the necessity for that chapter seemed to disappear, and it has not been written. The History of Carmel demonstrates its utility better than words could do; and God has illustrated that history by innumerable miracles in attestation of His divine approval. Better still, He has glorified it with the aureole of Sanctity; He has raised up a cloud of witnesses. In beholding the radiant vision, we will the better comprehend the *raison d'être* of Carmel; and one last word, one brief example, may help some minds to an understanding of the mission of Carmel in the Church. It is an extract from a sermon preached by the Most Reverend Archbishop Gross of Oregon, at the Carmelite Convent of Baltimore. He said:

“The human body is composed of many members, each member has its own particular duty. The eyes give sight

to the body, the ears convey sound, the tongue gives utterance to speech; but among all the members of the body, the heart is the very seat of life. From the heart goes out the stream of blood carrying life to every part of the body. St. Paul compares the Church to a human body. There are in that glorious Church various Orders, all for perfection. There are Orders that, like the tongue, speak to the world; others that, like the head, minister to all its wants; others, like the feet, traverse the world to make known our Lord Jesus. In the Sacred Body of Jesus there was that blessed Heart, unseen, unheard by men, but which all-glowed with love for God and man, and was the very shrine of infinite holiness. May I be permitted to say, that in Christ's mystic body — the Church — the Order of Mt. Carmel reminds me of the Sacred Heart of Jesus; for, like it unseen, unheard by man, hidden away, it glows with love for God and man, and is the sanctuary where blooms so many a flower known to God only. And in conclusion, I would exhort this Community, which has always been so dear to my heart, to go on in its life of love and fervor, praying, sacrificing itself, and drawing down graces and benedictions upon those who labor in the active ministry of the Holy Church."

PART TWO
SPIRIT OF CARMEL

CHAPTER XVIII

THE RULE OF CARMEL

EVERYTHING in the world has a rule which is the measure of its perfection. In art, in science, in civil and political life, in all organizations, there are rules, laws, principles and maxims, which it is necessary to follow in order to be guided aright. As it is with the things of the world, so it is with the things of God, each state of life has its own perfection, by which it is distinguished and without which it cannot be perfect, whatever excellence it may otherwise possess. God alone possesses the plenitude of all perfections, and creatures, as they are finite and limited beings, cannot adore Him in all His perfections; but each created being, however, will find the means of adoring the Infinite Being, in the affinity and communion existing between his own special gifts and the infinite perfections of God. This makes a kind of personal relationship between Creator and creature, since each soul bears a seal or impress of the Divine Perfections, differing from that of every other soul that has been or ever will be created. This admirable diversity in the ways of the spirit, much greater in grace than in nature, will cause the marvellous variety, that adorns the Church Triumphant in Heaven, "*circumamicta varietatibus*," and this is why, of each saint it may be said, "*non est inventus similis illi*," "there is not found one like him." This truth places a responsibility upon each man, for it is his duty to discover the way God has marked out for him, and the rule by which God intends to measure the perfection demanded of him. God said to all men, "Be ye perfect, as your Heavenly Father is perfect." No state of life sanctioned by God, precludes perfection, but though all ways of sanctification are holy, though all have the same principle which is love, the

same end which is God, it will not suffice for the soul to follow a good way, if it be not the way leading to the specific perfection determined by God for that soul. It may be said first that there are two great divisions: the perfection of life in the world guided by the Commandments, and the perfection of life in Religion guided by the Counsels. The Religious life is also called the Regular life, from the word *regula*, a rule, for Religious Orders have rules as a guide to the perfection of their state. Each Religious Order has its own special Rule, which embodies its particular spirit, and expresses its distinctive character. The knowledge of this rule and spirit, is absolutely necessary for those who wish to achieve the perfection of their vocation.

After coming to a knowledge of the history of Carmel, it may be of interest to reflect for a time, on the spirit and rule of this ancient and venerable Order.

The spirit of Carmel is pre-eminently the double spirit of Elias, the spirit of prayer and contemplation. The following distinction between prayer and contemplation is drawn from the Fathers. They define prayer as the withdrawing of the thoughts, desires and affections, from the things of earth, to fix them upon things eternal; and contemplation, as the "elevation of the suspended soul which tastes the joy of eternal sweetness." (*St. Bernard.*) According to Father Thomas of Jesus, in prayer and meditation the soul travels towards God by reason, which does the work of the feet and moves on with an even step towards truth. In contemplation, the intelligence, acting the part of the eye, having found truth, admires and enjoys it. St. Augustine defines contemplation as the "pleasant admiration of an evident truth." There are two kinds of contemplation — acquired and infused. Acquired contemplation can be defined thus: "It is a loving knowledge of God and of His works, and it is the fruit of our own efforts. The Divine Majesty is its chief object, and its secondary object is all created things in as far as they flow from God, the source of all things, and inasmuch as they are the mirror that reflects the Divine perfections to our eyes." (*Father Thomas of Jesus.*) Infused con-

temptation is supernatural and mystical. The Holy Ghost is its author. The soul does not reason, for when creative wisdom teaches the truth in His infinite power, the soul recognizes it at once and needs no reasoning. The matter of acquired and infused contemplation is the same, namely, God, Himself, in the first place, or that which we find in Him and which we see to be either according to reason or above reason, or in a certain sense outside of reason. God is wise, powerful, just, merciful, etc., that is according to reason. God has created us for a supernatural end; He has poured His grace into us and has made us His friends; He has given us His only Son to be our Redemption — these truths are above reason. Lastly, there are some that seem to be outside of reason, as, for example, those truths that have to do with the Holy Trinity. The soul finds rest in the contemplation and sight of these divine things. St. Thomas says: "Truth is the repose of the intellect." The end of contemplation is union with God, for contemplation springs from love and brings forth love, and the peculiar characteristic of love is to bring about union with the object beloved.

Contemplation supposes purgation from sin, for sin or attachment to sin is an obstacle to union with God, which is the end of contemplation. "Blessed are the clean of heart, for they shall see God." St. Thomas says: "Contemplation is hindered by the violence of the passions and by the tumult of exterior occupations." Therefore, the contemplative soul must not only be separated from the world and its distracting care, but from self love, which is the root of all sin and the cause of all passion.

If then, the spirit of Carmel is the spirit of prayer and contemplation, the vocation to Carmel requires one to leave the world and all things created; to renounce self; to become established in the love of God; to dispose the soul for acquired contemplation, and to await with reverence the divine favors which may or may not be given in this life, but which will, without doubt, be bestowed in the next life upon all who have been faithful unto the end.

John, 44th Patriarch of Jerusalem, about the year 400,

explained and promulgated for the use of the ancient hermits, the words spoken by God to the Prophet Elias, when He said: "Get thee from hence, and go towards the east, hide thyself in the torrent of Carith that is over against the Jordan; there thou shalt drink of the torrent, and I have commanded the ravens to feed thee."¹

The holy Patriarch calls these words the first Rule of Carmel, and gives a mystical interpretation of them. It is evident these words refer only to prayer and contemplation, the means of attaining that disposition of soul, and the effects which follow.

"Get thee hence and go to the east and hide thyself," are the *means* of making prayer and happily arriving at contemplation. Hiding in the torrent of Carith, against the Jordan, is the separation from sin and self and being established in charity. Drinking of the torrent is acquired contemplation. Being fed by the ravens is infused contemplation. When God told Elias to go to the east, He commanded him to leave home, country, the court of the King, all riches and possessions; all thoughts, desires and affections. This signifies laborious prayer and meditation aided by reason, which shows the vanity of all earthly things and draws the soul far from the noise and tumult of life to solitude, where it can hear the voice of God. Carith means division; Jordan means sin. The only power which can separate the soul of man from sin is charity, which puts God in the place of self. Between God and sin there is an absolute division; between self and sin there is intimate relation, because of the inherent depravity consequent upon the fall of man. Therefore, the soul must separate not only from exterior occasions of sin, but even from itself, to the dividing asunder of soul and spirit, and hide in the charity of God. St. Augustine says: "Let the soul pass without stopping from all created things; let it take flight and disappear." In other words, "let it go from hence, to the east and hide." The soul having found its hiding place in God, is now disposed for contemplation. This is signified by drinking of

¹ III Kings xvii.

the torrent, which may be applied to acquired contemplation; and being fed by the ravens, which signifies infused contemplation.

The soul drinks of this torrent in many ways. Father Thomas of Jesus indicates five.

By the consideration of the universe. — Lactantius says: “God made the universe and all that exists for man, because man can admire the works of God. This is contemplation, for St. Bernard defines contemplation as the admiration of the Divine Majesty.”

By considering the Scriptures. — St. John Chrysostom says: “The fertility of this spiritual source is immense, those who have gone before us have drawn with all their strength from these life-giving waters, and those that come after us will do the same; for it is the peculiarity of spiritual rivers, to swell and pour forth more graces the more we draw from them.”

By a knowledge of the Incarnate Word. — Jesus stood and cried, saying: “If any man thirst, let him come to me and drink. He that shall drink of the water that I shall give him shall not thirst forever, but the water I shall give him shall be a fountain springing up to life eternal.”

By contemplating the Divine attributes and the Holy Trinity.

But here, as Richard of St. Victor says, there is greater need of compunction than investigation. Deep interior compunction washes the stains from the heart, and “Blessed are the clean of heart, for they shall see God.”

Infused contemplation, signified by the words, “I have commanded the ravens to feed thee,” is a gratuitous gift of God, the soul receives with reverence the celestial food. St. Gregory calls it “a most delightful sweetness.” It is a foretaste of eternal glory, and surpasses all other sweetness, as a great river surpasses a drop of water. If, O Lord, thou hast so many delights to rejoice a perishable body, how many wilt thou not have for the soul that is to live forever!

CHAPTER XIX

A STUDY OF THE SEAL OF CARMEL

HAVING considered the spirit of Carmel in general, we may enter more into detail by a study of the armorial bearings of the Order. Nations, countries, organizations and some individuals have their *coat of arms* which is expressive of some fact in their history or of some typical characteristic. Carmel has hers, and it is full of signification. It will serve as a faithful guide to the further study of the Spirit and Rule.

In the centre of the shield rises the Holy Mountain of Carmel, the cradle of the Order; and on this shield there are also three stars, which represent the three epochs in the history of Carmel. The first, as if placed in a grotto of the Mountain, signifies the Prophetic era which extends from the time of Elias, who founded the Order in a cave, to the coming of St. John the Baptist.

The second and third stars rising over the Mountain, signify respectively the Greek and Latin eras, when the Order spread throughout the East and the West; that is from the time of St. John the Baptist to Berthold, the first Latin General; and from Berthold to the end of the world. The cross on the summit of the Mountain was added in the XVIth Century, as the distinctive sign of the Discalced Carmelites, and they also adopted for their crest, in memory of the Prophet Elias, the arm with the flaming sword, and the legend, "*Zelo Zelatus sum pro Domino Deo exercituum,*" "With zeal have I been zealous for the Lord God of hosts." The twelve stars of the crown represent the attributes of our Lady, the Virgin Mary, whom St. John saw in the Apocalypse under the figure of a woman clothed with the sun and crowned with twelve stars. They also signify the twelve points of the Rule, which are Obedience, Chastity, Poverty,

Recollection, Mental Prayer, Divine Office, Chapter, Abstinence from Meat, Manual Labor, Silence, Humility and Supererogation.¹

To begin with the shield — the Holy Mountain of Carmel is itself symbolic of the spirit of prayer and contemplation, which should be characteristic of its children. This is shown in three ways. 1st, By the mystical signification of the word Carmel; 2d, By the solitude of the Mountain; 3d, By its height.

1st. The word Carmel means, "Circumcision of the Lamb," and signifies that the Religious of Mt. Carmel should live entirely separated from the pleasures of the world, that their lives should be passed in continual sacrifice, in austerity, mortification and penance; and that to sweeten their pains, they should behold their Divine Model, the Lord Jesus. He is the Lamb that was circumcised and slain; who, after having undergone fasts, vigils, scourgings and thorns, died upon the cross to give man an example of penance.

2d. The retirement of the Mountain teaches, that solitude is the home of the Religious of Carmel; when they leave it they go out of their natural element and hasten to their death, as the fish dies when taken out of the water. Suffering and solitude are means to dispose the soul for prayer and contemplation, which is signified by:

3d. The height of the Mountain. The Son of God had His heart and mind always elevated to His Father, and He had a particular inclination to dwell upon mountains. It was to mountains that he retired to make His prayer.

Hugo of St. Victor says, that "the mountains which approach nearest to the heavens signify contemplation, which, detaching man from earth, elevates him to a sublime and eminent knowledge of celestial goods."

¹ P. Saraceno in his "Menologium Carmelitanum" shows the existence of the seal of the Order in the time of St. Denis, the second of the disciples of St. Elias, raised to the throne of Peter. This was about the year 267. Saraceno refers to the testimony of St. Isidore of Seville, called "the young," who was born about 570, and was called on account of his erudition, the Doctor of his age. Several details of the crest are taken from a manuscript of Father Jerome Gratian "Peregrinacia de Anastasio" preserved in the convent of the Carmelites of Brussels.

The arm with the flaming sword above the shield, signifies the zeal of the Prophet Elias, which is the rightful inheritance of Carmel, and which has burned in her heart like a torch since the days when her Founder "stood up as a fire" for the glory of God. But this zeal seemed to overflow all bounds, when the heart of St. Teresa was pierced by a seraph and burned with living fire from the throne of God. From that moment, she, too, "stood up as a fire" and was zealous for the Lord God of Hosts and for His Church. She added austerities to the already austere life of Carmel and her words burned as a torch, as she called upon her children, men and women of the Order, to be consumed with the zeal of Apostles for the salvation of souls. Listen to her words:

"Alas, my heart is breaking to see the destruction of so many souls. I know that for those who are already lost there is no remedy, but I wish not to see more ruined every day. O my daughters in Jesus Christ! help me to entreat our Lord herein; it is for this object you are united here. This is your vocation; these are to be your employments, these your desires, hither your tears; this you must without ceasing ask of God. No, no, my sisters, it is not for worldly things that you are here. . . . What! all Christianity is on fire; the heretics wish to pass sentence on our Lord again, as they bring a thousand false witnesses against Him and try to overturn His Church, and shall we lose our time in praying for things, which, if God granted them, we should have one soul less in Heaven!

"In considering the great evils caused by heretics in our days, it seems to me that there is nothing more needed in the Church than an army of elect souls, to break the efforts of heresy and arrest its progress." In the mind of the Saint, this valiant army is composed of defenders of the truth and the Priests of the Lord, whom she compares to noble soldiers surrounding their Prince, who is attacked on all sides by the enemy. Then she continues: "But why do I speak thus to you. It is that you may understand clearly the object of your prayers, so that you may beg of God, that none of us who are to-day within the castle of good Christians may go

over to the camp of the enemy, and that God may make the Captains of this castle or city, that is to say the Preachers and Doctors of His Church, completely victorious in the ways of the Lord. . . . And since we women are unable to assist our King in one way or the other, let us endeavor to be such that our prayers may aid these servants of God who, with so much labor, have fortified themselves with learning and virtue and are now striving to help our Lord. . . . If we by our prayers can contribute to this victory, then we also, in the depths of our solitude, have fought for the cause of God." . . . After urging her daughters to perfect abnegation and generosity, two essential qualities of an apostolic vocation, she concludes: "When your prayers and desires and disciplines and fasts are not directed to this object which I have mentioned, remember that you do not aim at, or accomplish, the end for which our Lord assembled you here together."

The Order of Carmel is beyond all and above all contemplative, but in the thought and mind of St. Teresa it is none the less apostolic. She wishes her daughters to come to the aid of the Church and of the Priests, to extend the Kingdom of God and in the ardor of their zeal to embrace the entire universe by the apostolate of prayer.

The twelve stars of the crown over the shield signify devotion to the Virgin Mother of God. The Order of Carmel has always been the Order of Mary, and is especially charged with propagating her honor. The Church has recognized this, by instituting a special Office and Feast to honor the Most Blessed Virgin under the title of Our Lady of Mt. Carmel. The Rule of the Order is addressed to the "Brothers of Our Lady of Mt. Carmel," and the Order recognizes no other Patroness. Though founded by Elias, it is not called the Order of Elias, but the Order of Mary. When the Blessed Virgin appeared to Pope John XXII she called it "her Order," and when our Lord appeared to St. Teresa, He spoke of "the Order of My Mother." The mystical writers of Carmel love to call Mary its Foundress, because she was its inspiration, when she appeared to Elias, in Prophecy, as a

“little cloud rising out of the sea.” The Prophet gathered together his disciples to honor the “Virgin who was to bring forth,” and the Order which he founded was modelled upon her virtues. Therefore, though not the effective, she was the final and meritorious cause, and her image was the type of Carmelite perfection. The life of Carmel is the life of Mary at Nazareth and in the Cenacle, a life of silence, retreat and prayer, offered to God for the welfare of the Church and the salvation of souls.

Devotion to Mary has always been regarded as a pledge of grace, a mark of predestination, and the seal of eternal happiness. It has been the characteristic of all the Saints, and in a special manner of the Saints of Carmel. From the time of Elias, Carmel possessed this devotion in Prophecy, and especially honored our Lady as the Virgin Mother, conceived without sin, maintaining the opinion of the Immaculate Conception long before this point of dogma was defined by the Church. This inspired tradition is such a radiant star in the crown offered by Carmel to the Queen of Heaven, that it may not be amiss here to refer to a page of the “*Salman-ticensis*,” that marvelous spiritual edifice which took sixty years for its construction and which was composed at Salamanca by Carmelites, whose names for the most part are unknown.

Referring to the doctrine of the Immaculate Conception of our Lady, which was then not defined as an article of faith, they recall Carmel’s belief in this glorious prerogative of Mary, and they do not fear to assert, that the Carmelites were the first to honor and proclaim this privilege accorded to the Virgin Mother of God. They then give the testimony of modern writers such as Peter Oyedas, 1616, who says: “It is just that we felicitate the Blessed Order of the Mother of God, Our Lady of Mt. Carmel, for the glorious tradition of its belief in the Immaculate Conception; it is just that we thank it for having kept this tradition intact through long centuries, and for having transmitted it to the Church by the Patriarch John, its Son.

What glory to this Religious family to have given testi-

mony to the Conception without spot, of the Mother of God, during two thousand and five hundred years, because so many centuries have elapsed since the revelation made to Elias."

Another Jesuit, Ferdinand of Salazar, reproduces in his work on the Immaculate Conception, the explanation given by the Patriarch John on the vision of the Prophet Elias and speaks as follows:

"In the Book of the Institution of the Monks, Chap. 32, is given the mystical interpretation of the prophetic vision of Elias, which is related in the Third Book of Kings. 'For the seventh time,' says the Scripture, 'the servant of Elias looked towards the horizon over the ocean, when all at once he saw a little cloud, like the trace of a man's foot, which rose out of the sea.' The Patriarch John of Jerusalem says this vision contained many revelations in regard to the future, which God communicated to Elias, and which the Prophet transmitted, not publicly to all, but secretly to his own." It is of the latter we speak: "God revealed to Elias in this vision four great mysteries. First, a little child just born, who came forth from her mother free from all sin. Then, the time when that would come to pass was designated; thirdly, this child would guard perpetual virginity like Elias, and lastly, God would unite His nature with human nature taken of this Virgin and would be truly the Son of Man. According to the mystical interpretation of the vision, given by the Patriarch John, this little child who came forth from the womb of her Mother, is the most holy Virgin Mary; she is prefigured by the cloud that came forth from the waters of the sea. The waves of the ocean are heavy and bitter; light and sweet is the cloud; so Mary, though the daughter of humanity, is not burdened with the iniquities which weigh upon all men coming into this world, and the graces, of which she possesses the plenitude, have become our sweetness and delight. This prophetic knowledge of the purity of Mary, was transmitted by Elias to Eliseus and the other disciples. These gave it to their successors, and so when Mary appeared and realized the Prophecy, a temple

was built in her honor, as a monument to her spotless purity."

Another great privilege accorded to the "Brothers of our Lady" was, that they were the first to have the custody of the Holy House of Loretto, after its translation from the Holy Land. The history of Loretto² states, that "under the Pontificate of Innocent VIII the Cardinal de la Rovere, at that time Protector of the house of Loretto and of the Order of Carmel, remembering that the Carmelites had recently proved by solid arguments to Sixtus IV, his uncle, that the Holy House had been confided to their care in Galilee before its translation, asked of the Pope, and obtained permission to constitute them guardians of the Holy House of Loretto." Tursellini goes on to say that these Religious, driven from Asia by the Barbarians, had for a long time filled Europe with Monasteries, and everywhere had given good example. In 1489 thirty Religious of the Convent of Mantua were chosen for this privileged office, and among them Baptist Spanogli of Mantua, Vicar General of the Congregation. This great servant of Mary has since been beatified. He wrote the history of the Holy House and dedicated it to the Cardinal de la Rovere. Up to that time the history had never been written, but had existed only by oral tradition. "Its publication," says Tursellini, "was the beginning of a great devotion to our Lady of Loretto." The Litany of Loretto was originally brought from the East by the Carmelites and was by them inaugurated at the Sanctuary of Loretto. It has been lengthened through the centuries by invocations added by the Popes for special occasions. This litany is said every day after vespers throughout the Order of Carmel. It is sweet to reflect that the Carmelites had care of the Holy House in Galilee and that when they were forced to fly, the Blessed Mother fled too, and that she confided once more to her Brothers of Carmel, that most precious Sanctuary where God was clothed with human nature, and our Redemption was begun. Truly, this is a venerable place, the House of God, and the gate of Heaven. Thus it may be seen that devo-

² "Historia Lauretana," liv. II, Chap. 5, by Horace Tursellini, S.J.

tion to the Virgin Mother of God is the priceless inheritance of Carmel, handed down through long centuries, from the prophetic past; a devotion that cannot be too closely guarded and cherished by her children. The sweetness and joy of the Brothers and Sisters of Mary is to know their treasure, and realize their happiness in possessing this dear Mother as their chief, their model, their way and their strength. After Jesus, it is from her they draw, as from a source, the grace and perfection of the exalted vocation granted them when they were called by God to the Order of His Mother.

Besides devotion to Mary, the twelve stars of the crown symbolize the twelve points of the Rule of Carmel, — The rule says, “ the first thing which we ordain is, that you have one of your number as Prior . . . to this Prior you are to promise Obedience, together with Chastity and Poverty. *Obedience* is placed first because in Carmel, as in most ancient orders of the Church, it was customary to specify only the one vow, as the others were included in it. Later, the Church thought it wiser to make mention of the other two. Obedience is the soul of the Religious life, and without it the Religious life is impossible, because, as a body cannot live without a head, so a Community cannot exist without a Superior to govern and direct it. The spirit of obedience, characteristic of Carmel, should be like unto that of Jesus Christ, whose food was to do the will of His Father, and of Mary, whose entire life could be resolved into that one ineffable “ *Fiat*,” pronounced at the moment of the Incarnation. St. Teresa exhorts her children to obedience in the following words:

“ Obedience is the short road to the summit of perfection, and that is why the devil makes so many efforts to turn us from it. In what does perfection consist? Evidently it is neither in visions nor revelations, nor in interior consolations, but it consists in rendering the will so conformed and so submissive to the will of God, that we embrace with all our heart whatever He wishes, and that we accept with equal joy what is bitter and what is sweet when we know it to be His good pleasure.” In practice, the spirit of obedience and

dependence upon Superiors is carried to the most minute details, even to the asking permission for a sheet of paper, a pen, or a drink of water.

For the perfection of the spirit of their vow of *Chastity* the Religious look to Mary, the Virgin Mother of God and the "Queen of Carmel." She is their model and their spotless mirror. From her they learn to know and to love God, and God alone; to know all things in Him, and to know nothing out of Him. To love all things in His holy love, and to love nothing out of Him, and thus to enter into the peace of Heaven, and the liberty of the children of God.

The *Poverty* of Carmel is the poverty of the crucifix. In each cell there hangs a cross of wood with no figure upon it, for the Religious is to see herself in spirit fastened there. Lifted above the earth, detached from all, she is to hang there with Jesus in the perfection of the spirit of her vow of poverty. That blessed vow which is the key to the treasures of Heaven. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." St. Teresa in her way of Perfection, instructs her children in the spirit of poverty that should be their portion. This happy poverty is a good, which includes all other goods; it is a grand domain, where we rule over the goods of this world, for he is master of them who despises them. "For the love of our Lord, my daughters, believe that your coat of arms is holy poverty; remember how in the beginning of your Order, it was esteemed, and so perfectly observed, that our holy Fathers kept nothing from one day to another." "Behold the arms upon our banners; let it be our dearest wish to keep holy poverty intact. May all be in harmony with this glorious device, our dwellings, our habits, our desires, our words and above all, our thoughts. . . . Let us in this resemble our King, who in this world had only the stable when he was born and the cross whereon he died."

St. John of the Cross, who may be called the master of the spirit of poverty, says: "He who is poor in spirit finds joy and contentment in being deprived of all things, and he who desires nothing is always at liberty."

It would be impossible to exaggerate the poverty of spirit demanded of a Religious of Carmel. St. Gregory very happily says: "He who is warm takes off his garments that he may travel more quickly, while he who is cold, envelops himself in many, that he may be warmed; so the heart that is consumed with the love of God, despoils itself of all, that it may run more quickly in the ways of perfection; and flies from the insatiable cupidity of the sinner, frozen in the ways of life." The heart of a Carmelite should be the heart of a seraph on fire with Divine love, unable to bear the weight of a straw or the attachment of a thread, that could retard its upward flight to union with the Heart of God. Kneeling for her Profession the Carmelite is asked: "What do you demand?" And she replies: "The Poverty of the Order," such is the poverty which she demands.

Recollection, Mental Prayer, and Silence, are essential points in the Rule which says, "Each one should remain in or near his cell, meditating day and night on the Law of the Lord, and watching in prayer unless he be prevented by some lawful occupation." The only "lawful occupation" that can take a Religious of Carmel out of her cell, or the hermitage assigned her, is work appointed by obedience, and as soon as it is accomplished she flies once more to her retreat, as the stone seeks its centre. St. Jerome, writing to Rusticus, says: "Look upon your cell as a Paradise, for me the city is a prison, and solitude a place of delights." St. Bernard says: "There is a strict alliance between Heaven and the cell. What is life in Heaven and what is life in the cell? It is to be occupied with God, and to enjoy God alone." The life of a Carmelite within her cell should be continual prayer; it should be as natural to her to pray as to breathe; the cessation of prayer is a spiritual death for the soul, as the cessation of breathing is for the body. Every moment that is not occupied with God is lost for all eternity. To attain this, solitude is necessary, and is an essential means of perfection for a Carmelite, for solitude is the guardian of silence, the mother of recollection, the nurse of holy thoughts, the wall of the enclosure of prayer. There are three kinds

of solitude, which should be united to form the perfect solitude of a Carmelite. The first is that of the body, which is only holy inasmuch as it is accompanied by that of the mind and heart; without the latter the first will be more animal than reasonable, because, as a saint of the Order says, to be solitary only in body is to be a beast in chains. A prisoner of the law in solitary confinement is a prey to agonies that men cannot think of without a shudder; death is considered preferable; that is because his solitude is only of the body; his mind and heart beat against his prison walls, and, feeding upon self, he dies of starvation. A Religious confined in the solitude of her cell enjoys while on earth the delights of Heaven; her mind and heart are absorbed in the Divine Perfection, and feeding upon God, she is strengthened unto life eternal. A Carmelite perpetuates in the Church the life of the ancient hermits and solitaries and for a model looks to Elias. In the solitude of his retreat he was habitually united to God, so that his mind was always occupied in knowing Him, and his heart in loving Him. All the powers of his soul were so concentrated in God that he never lost sight of His presence. "The Lord God of Israel liveth, in whose sight I stand." The character of a man is known by his device, and such was the motto of this great prophet, and because of the celestial life which he led upon earth, God deemed him not only worthy of Heaven, but worthy of being raised up body and soul.³

It is to guard the spirit of recollection and prayer that the Church has instituted cloister, because it is only in solitude that the creature can converse with the Creator. "I will lead her into solitude, and there I will speak to her heart." This complete separation from all things created, from relations and human interests; this isolation from the vain distractions of the world, established by means of the grates and the high walls of the enclosure, is for the soul a principle of peace and happiness. The saints have said: "If there is a paradise on earth it is to be found in the cloister."

The enclosure is the space allotted to the Religious for

³ "St. Ambrose *I de Elia et Jesu c. 2.*"

their habitation, and beyond it they cannot go without violating the Rule. The strict cloister and the austere grates of Carmel are the result of wise ordinances of the Church. In the first centuries of Christianity the cloister was not so rigorous, but little by little, the decrees of the Councils established it as it is to-day. It was at the Council of Carthage in 330, that the first rules for enclosure were made. The Sovereign Pontiffs sanctioned the decisions of the Councils and added several prescriptions, and in the 13th century, Urban IV made the regulation, that in the Monasteries each grate should be armed with points of iron, as is observed in Carmel. St. Charles Borromeo, in his celebrated councils of Milan, approved and generalized the use of the double grate ordained by St. Francis of Paula for his Religious, and even designated the distance which should separate one from the other. He also wished the Religious to have their faces covered with a veil before persons from without, who should be obliged to enter into the cloister.

St. Teresa, for whom the decisions of the Church were sacred, arranged the cloister for her daughters in accordance with its holy and venerable laws, and followed closely in her constitutions the decrees of the Council of Trent.

The obligation of solitude is strictly united with that of silence, which is one of the fundamental points of the Rule. The Fathers of the Desert, the models of the eremitical life, which Carmel perpetuates in the Church, were most rigorous in the observance of this "holy and sacred silence." St. Peter Damian writes: "When the noise of words ceases on your lips, the temple of God is built in your hearts by silence."

The silence of the tongue, the silence of the mind and the silence of the heart are absolutely necessary to a life of prayer. Not only have the Religious to guard the silence of words, but of actions, so that in time of "great silence," no work is done that would make a noise, and the Religious make use of signs if communication be necessary. A profound silence reigns in all the Monastery, and when the Religious have to leave their cells, their alpargates (sandals woven of cord) awaken no echo. The ticking of the clock is often the only

sound in the silent cloisters. It is the same with the Fathers as with the Nuns. Father Peter of the Mother of God, writing of the practice of solitude and silence in the Monasteries says: "Our Religious have signs, which they use when necessary so that in a Monastery with thirty or forty⁴ inmates no sound is heard in strict silence and one can go through the cloister without meeting a single Religious on the way. It would seem that there was no one in the Monastery until the bell calls them to the choir or place assigned. At the sound of the bell the Religious leave their cells, as the ancient hermits left their solitary grottoes, and assemble in the choir of the Monastery to sing the praises of God, for the recitation of the *Divine Office* is another point of the Rule. The Divine Office is a sacred duty of prayer and praise, instituted by the authority of the Church for the public worship of Almighty God. This act of homage is offered seven times a day at stated intervals, which are called the seven Canonical Hours of Matins, Lauds, Prime, Tierce, Sext, None, Vespers and Complin. The Church sanctifies each of these divisions of time with appropriate hymns and psalms of praise, so that the entire day is made holy to the Lord.

Different Religious Orders have different hours appointed for the recitation of the Office. In Carmel, after an hour of Mental prayer, Prime, Tierce, Sext and None are said in the morning before Mass begins. At two o'clock Vespers are recited, and Complin at half past seven. Matins and Lauds, with the concluding prayers of the day, are said between nine and eleven at night, by the Nuns, and at midnight, by the Fathers. After the august sacrifice of the Mass, the Divine Office is the most holy and sublime act of Religion, because of its close resemblance to the occupation of the angels and saints in Heaven, who sing continually the praises of God.

Here earth unites with Heaven, and the incense of praise rises to the throne of God and draws down upon mankind an effusion of Divine grace and benediction. Here the King

⁴ The Monasteries of the Fathers are not limited to twenty-one as are those of the Nuns.

holds His Court, and the Religious are admitted to an audience. They present with confidence the petitions of all who ask their intercession, and their power is unlimited, because they are before the King, not as private individuals, but as officials, appointed by the Church for that exalted duty. They are the representatives of Jesus Christ, who speaks through them to His Eternal Father. The Office is ordinarily recited with pause, but on Feast days it is chanted. The chant is only on one note, that the intricacies of music may not be a distraction or turn the attention from the contemplation of Divine things. The recitation or chanting is accompanied with many beautiful ceremonies. Earthly courts have their code of etiquette, which is observed with decorum and precision; with how much more reason have special ceremonies been decreed by the Church for the Court of the King of Kings! The ceremonies of the Divine Office, like those of the Mass, have been held sacred from time immemorial, and St. Teresa, who was ever a loyal daughter of the Church, esteemed them with such faith and devotion, that her biographers tell us she would have died for the fulfillment of a rubric.

After the choir the *Chapter Room* is the most sacred spot in the Monastery. Here are held the old Monastic exercises for the perfecting of regular observance. Here the Religious are renewed in the fervor of their holy vocation and strengthened to run more speedily in the ways of the Lord.

The Rule of Carmel prescribes continual *Abstinence and Fasting* during the greater part of the year. The long fast of the Order begins on Sept. 14 and lasts until Easter. During Lent and on special days the fast is more rigorous. There are many other penances practised in the Order, and the point of *Supererogation* permits those who have sufficient strength to go even farther in the practise of austerity than the Rule ordains. *Manual Labor* is an essential point of the Rule, which says: "You shall perform some manual labor in order that the devil may always find you occupied," and furthermore because, "he who would eat must work." These points may come under the head of

Christian Sacrifice and may be treated together. *Humility* must accompany all or they are of no worth.

All Christians are obliged to follow Christ in His sufferings if they wish to follow Him in His glory, but the Carmelite who, by her vocation, is a victim to appease the Divine wrath for the sins of the world, must follow Him step by step to Calvary, leading as He did, an humble, laborious, penitential life, in the rigor of long fasts, watchings and penances of every kind.

By entering into the dispositions of the adorable Saviour of mankind and uniting all suffering with His, the Carmelite acquires the true spirit of penance, and all that would naturally be hard is sweetened by the contemplation of the Victim on Calvary, dying for the souls He loved more than His life. Many books could not contain all that the Fathers have written in praise of fasting and penance. St. Leo says: "Fasting renders us strong against sin, abases pride, nourishes good will, and enables us to practice faithfully all virtues." St. Athanasius says: "Fasting is the nourishment of Angels." St. Basil, speaking of Elias, who fasted forty days, says: "By this abstinence, he was elevated in this life to see God as clearly as He can be seen by a creature." The Saints have given us heroic examples of fasting and penance and the Saints of Carmel have ever been conspicuous for their austerities. The motto of St. Teresa was, "To suffer, or to die," and speaking one day to her daughters, she said: "Do you not know that the life of a good Religious, who aspires to friendship with God, is a long martyrdom?"

Manual labor is strenuously urged in the Rule. Work was the first penance imposed by God upon sinners, and as a public penitent for her own sins and for the sins of the whole world, the Carmelite is obliged to it as an imperative duty. Her useful and assiduous work should oppose the idleness and sloth of the world and above all of the rich, who waste in pleasure-seeking many hours of time far more precious than the gold they spend. A lost soul would willingly suffer torments to the day of judgment for one moment of the time, that is thrown away like dust by those who are blind to its

value. One moment of time well spent can purchase an eternity of happiness. Work is a safeguard and the devil has few snares for the soul that is always occupied. Apart from the question of penance, the poverty of the Order obliges the Carmelite to work. Jesus was "poor and in labors from His youth." He earned His bread in the sweat of His brow, and so too must the faithful Religious. It is true the Carmelite lives mostly on alms, and is fed by the bounty of God through the charity of the faithful, but this is because so much of the day is spent in prayer, that in the hours between the religious exercises, it would be impossible to earn a sufficient support. Every spare moment after the long hours of prayer and the labor of the house, is given to making articles of devotion, which are sold for the benefit of the Community. The Constitution prohibits elaborate or "curious work," which requires "so much skill as to engage the mind and turn it away from the meditation of divine things." The Religious make Scapulars, and also the Scapular Robe for the dead — the Carmelite habit, which so many souls have worn to meet their God — they chain Rosaries, arrange relic cases, make vestments and articles for the Church, and in fine do all they can, "laboring night and day" like the holy Apostle Paul, "lest they be burdensome to anyone." They work alone in their cells and so mingle prayer and labor, that labor does not distract prayer and prayer perfects labor. In the cloister hangs a board dividing the sweeping of the house among the Religious, and the name of the Prioress heads the list, that she may give example of humility.

Penance and manual labor are strong walls to guard the precious flower of humility, for they effectually shut out self love, which is the root of pride. St. Teresa says: "Humility and mortification are two sisters that we should never separate; he who possesses them can combat against all hell united together, against the world and all its attractions."

The penance of a Carmelite is not only useful for the expiation of her own sins, but it is a power in the world as well. Father Felix of Jesus says: "In human society, Carmel is a great conservative power, because in realizing the ideal

of sacrifice, it constitutes an efficacious reaction against the radical disorder of humanity. Carmel is a social bulwark. That which saves society is not that which is seen upon the surface of things, the power of industry, of war, of genius, of letters, of arts. That which saves society is what touches its depths in a fruitful silence, called the 'silence of good things.' It is a latent force that reacts against the disorder which is the principle of all disorders. This disorder is selfishness (egoism), the love of self pushed to the hatred of others and even to the hatred of God. To this evil there is an efficacious remedy — it is Christian sacrifice in its plenitude and ideal — Christian sacrifice pushed to abnegation, that is to say to total immolation. There lies the secret of the power for repairing all human disorders, because there is the only efficacious reaction against selfishness. Christian sacrifice when it is absolute, is the death of selfishness, it is a life humiliated, despoiled, flagellated, immolated and crucified, in one word it is the life of death to self, looking to Calvary and crying with St. Paul: 'I live now, not I, but Christ liveth in me.' Behold the remedy of selfishness, behold the repairing sacrifice, the only thing truly salutary in humanity! Selfishness never protected nor saved anyone, when people need to be saved, it is only accomplished by suffering and sacrifice. I affirm this law which I believe with an invincible faith, to sacrifice oneself is to save others. It is thus that is accomplished in humanity, the grand law of human and fraternal obligation. Every soul in renouncing self, gives to another soul. Whoever suffers voluntarily lifts a suffering from another. Hence you can understand, that Carmel is a salutary power in humanity and comprehend why I call Carmel a Social bulwark. It is because Carmel appears in the midst of Christianity as the complete realization of Christian Sacrifice. It is the ideal in Christian life: it is the absolute in sacrifice, for a Carmelite is a victim vowed to immolation for the salvation of the world."

CHAPTER XX

THE APOSTOLATE

THE flaming torch of the Apostolate in Carmel was lighted at the heart of the glorious Teresa. Burning with zeal for the divine honor, seeking martyrdom at the age of seven, consumed with love for souls, it was fitting that she should count apostles and martyrs in desire or effect among her children. She relates in the Book of her Foundations that she could not read the lives of the Saints who had made numerous conversions without being greatly moved; and she envied them even more than she did the martyrs. She tried to excite her children by very possible means to the love of souls, and they in return have ever shown themselves animated with the fervor of their courageous Mother.

Thus the spirit of the apostolate awoke in the cradle of the Reform; from the heart of the Mother it passed to the hearts of the sons, and even before her death Teresa had the consolation of witnessing the first departure for the Congo and Guiana, planned by Father Jerome Gratian. This first apostolic expedition went forth in 1582, and of the little group of missionaries four perished in a tempest, and were seen in a vision by the Saint. Nothing daunted, missionaries set out anew, and succeeded in establishing in the Indies the Province of St. Albert, so flourishing even to the present day.

It was then the faint aurora of the Propaganda appeared on the horizon of the Church. The tears and sighs of Teresa may have hastened the dawning of that great light "to the nations that sat in darkness," for her sons were, under God, largely instrumental in its rising. The first idea of this Congregation may be traced to the reign of Pius IV and Pius V (1559-1572), and a certain assembly functioned under Clement VIII (1592-1605), but with no permanent result. Dur-

ing the Pontificate of Clement VIII Father Jerome Gratian, then a Discalced Carmelite, proposed the manner of its erection, as he relates in his "Peregrinatio Anastase"¹ "Returning to Rome after my slavery I placed in the hands of Clement VIII a great number of memoirs which, thanks be to God, aided the cause of religion. Some of these were printed and entitled, '*Redenzione degli schiavi.*' In this little book I represented to the Holy Father the miserable state of many souls who, in the countries of barbarity, suffered for the want of priests. . . . It was greatly owing to these memoirs and to my earnest appeals to the Cardinals at Rome that His Holiness instituted a new Congregation of '*Propaganda Fide,*' with the Cardinal of S. Severin as president."

Father Jerome also wrote many letters to Msgr. Vives regarding the foundation of Propaganda to which, as soon as it was established, the latter gave up his palace and nearly all he possessed. The interest of Clement VIII was awakened, and, when in 1606, the establishment of Foreign Missions was first discussed by the Discalced Carmelites, he gave it his support and encouragement. He did more, he wished to found *in Carmel* itself a Congregation for the missions, and warned Superiors never to prevent subjects from giving themselves wholly to this work if so inspired. The words of Clement VIII — "The second part" (of the end of their institute) "is the salvation of the neighbor which they procure by their words and works" — gave the seal of divine approval to the Apostolate of Carmel, and the direct obedience of the Pope sent the Fathers to harvest in the Mission fields of the world. The newly elected General and his Definitors to a man resigned their Offices to go whither the Pope would send them, and only remained in Rome at his express desire, that they might further the interest of souls by their labors at the source of spiritual power.

¹ Father Gratian fell into the hands of the Turks October 11, 1593. He was imprisoned at Tunis until April, 1595, when he was delivered and at once set out for Rome. He threw himself at the feet of Clement VIII asking his blessing and telling of the Infidels, and the Holy Father, deeply moved by the evidence of his heroic virtue and his unquenchable zeal, exclaimed, "This man is a saint!"

The Congregation of Spain had given the first group of Martyrs and its members had begun their labors in distant lands, the Congregation of Italy was not behind in great desires. The first attraction of the Fathers was for Syria whither the Holy Mount of Carmel drew them, but the Pope said "Persia," and his voice was the call of God for them.

Clement VIII wrote himself to the Shah of Persia, saying that in order to make the new missionaries more pleasing to the people, it should be remembered that they had for their ancestors and founders the holy Prophets Elias and Eliseus, celebrated among all nations and all peoples. The Shah had the letters of the Pope translated into the language of the country, and rejoiced at the esteem shown him by the Court of Rome. He assured the missionaries of his favor and protection, and gave them a large and commodious house, with permission to propagate the faith at their liberty throughout his dominions.

They already had a patron in the Persian soldier Anastasius, the Martyr of the Cross who left the Army of Chosroes to put on the habit of Carmel in 622. (p. 239)

The first missionaries must have been angels in human form, for it is related of them that they travelled in their habits, at the peril of death, through Protestant Germany, schismatic and half-savage Moscovia, to distant Persia, attentive to each religious exercise, relaxing nothing of the rigor of their rule. Prayer and penance, walked hand in hand, the double spirit of Elias, seeking the conquest of souls.

The Pope was so pleased with their spirit, that he appointed Father Peter of the Mother of God to be the Superintendent of the Missions then instituted for the "Propagation of the Faith in Infidel Countries," for the Congregation was thus beginning to take definite form. Father Peter felt to the full the weight of this stupendous burden, and was wont to say, since it had been placed upon him "he seemed to carry the universe upon his shoulders." He spent himself with the utmost fervor, submitting to the Sovereign Pontiff every possible suggestion. He wrote to the Prefects of the

Missions of the world, to the Bishops and Patriarchs of the different rites, gathering their responses in a volume preserved in the archives of the Order to this day. These letters were written in the name of the Pope, enclosing a set of questions Father Peter himself had composed, and which were afterwards embodied in an encyclical letter to the Apostolic Nuncio.²

At the height of his usefulness, overpowered by the intensity of his labors, Father Peter died, in his 44th year, August 26, 1608. The Pope upon receiving the word, announced it himself in full consistory, saying: "A column of the Church has fallen."

Paul V continued the charge of the Missions to Father Dominic. Father Thomas of Jesus, who had come to Rome just before the death of Father Peter was also in full accord with the glorious work. At first he had been doubtful, fearing the Order might lose the hermit spirit of the Primitive Rule, but one day, when saying Mass in the Desert of Las Palmas, he was supernaturally enlightened by God, his views were entirely changed, and he perceived that while retaining the contemplative life of the Desert, Carmel was to superadd the active labor of the Missions. He was eminently practical, and was the first to develop the working scheme of the Propaganda in his book "*De procuranda salute omnium gentium*," edited at Antwerp in 1613, while he was Prior at Brussels.

Meanwhile, Father Dominic was endeavoring with the utmost fervor to fulfill the Office confided to him, but felt himself helpless before its growing magnitude. He represented to Gregory XV that one man alone could not possibly do justice to so vast a field, and laid before His Holiness the plan drawn up by Father Thomas of Jesus, for a Congregation especially charged with this work. The Holy Father graciously acceded to his desires and, by the Bull "Inscrutabile" of June 22, 1622, instituted a Congregation of Car-

² These facts have been taken from a work on "The Order of St. Teresa, the Foundation of the Propagation of the Faith, and the Carmelite Missions" by Father Florent, which was crowned at a literary séance celebrated at Avila, March 11, 1923.

dinals and other Prelates, under the title of "Propaganda Fide."³

Father Dominic, an humble Religious in the midst of this mighty company, was enabled by long experience to aid in solidifying the Institution. The assembly gave him the title of "Almoner," for he never appeared without large sums of money collected by him or given by souls he had inspired with zeal for the cause so dear to his heart.⁴

The Missionaries went from Persia to India and Sumatra. Fathers Denis and Redemptor, Martyrs of Persia, were the first to seal with their blood the apostolate of Carmel. The spirit of the Mission spread; in England and Holland apostles fought and fell in the Protestant persecution. The establishment of the Missions in England dates from 1614; there were four stations: London, Canterbury, Worcester, and Hereford, and from these the Missionaries went into the surrounding countries. An old manuscript chronicle speaks of continual persecutions, arrests and imprisonments, but, despite all, these intrepid men persevered, and the house in London gained considerable importance. Later the Monasteries were sacked and the Religious dispersed, but they always reorganized as soon as it was possible.

There were also missions in Ireland, and their history is full of charm, giving evidence of extraordinary zeal on the part of the Fathers, and faith on the part of the people. Driven from their native land, where "the voice of prayer was hushed" in the reign of the Tudors, many young and brilliant men sought to practice their religion in exile, and consequently the Monasteries on the Continent were enriched with admirable vocations.

The Missionary College of Louvain (Carmelite) had re-

³ "Collectanea S. C. de Prop. Fide," Roma, 1907 I-p. 4.

⁴ The Propaganda Fide kept its Ter-centenary in 1922 (incidentally, it was also the Ter-centenary of St. Teresa's canonization) and at that time a letter addressed by Pius XI to the Father General read as follows: "We cannot pass over in silence the influence of the Discalced Carmelites in the Congregation of the Propaganda, to the founding of which they contributed greatly by their counsels, their laborious efforts with the Holy See, as is clear from the Acts of Clement VIII, Paul V, and Gregory XV."

cently been established under the immediate jurisdiction of the Italian Congregation, Father Simon Stock being the first Prior. Several young Irishmen entered this College, and among them were two known in religion as Father Paul of St. Ubaldus, and Father Edward of the Kings, who afterwards returned as the first Discalced Carmelite Missionaries to Ireland.

They left Louvain in 1625, and, like the Missionaries to Persia, travelled in true Carmelite fashion, taking merely their habits, breviaries, and a few books. The house offered them on their arrival could be compared to Duruelo, but such was the faith of the people that, despite the extreme poverty of the times, the Monastery of Our Lady of Mt. Carmel was erected within a year. Thence the Order spread throughout the country, welcomed everywhere with ardor. Several ancient Carmelite Abbeys were bought back from the despoilers, and were granted to the Fathers by Papal authority. A flourishing Province soon resulted, and was canonically established in 1638 — an incredibly short space of time. However, all was later swept away by unjust persecution, but not until the work had been crowned by the glory of martyrdom.⁵ (p. 257)

⁵ The above facts are taken from "Carmel in Ireland" by J. P. Rushe, O. C. D. 1903; Burns & Oates, London; M. H. Gill, Dublin; Benziger, U. S. A.

THE APOSTOLATE — CONTINUED

TERTIARIES OF CARMEL

AFFILIATION of religious and seculars with the old Orders of the Church has long been practiced in many forms and for many purposes, either singly by individuals, as oblates or recluses; or in Communities, as religious; or by the aggregation of Societies and Confraternities. All such affiliations have existed in Carmel for centuries, and have been blessed by the Church, approved by Bulls, and illustrated by Saints.

Little is generally known of the Carmelite Missions resulting from these aggregations. They have flourished in the past and are spreading and developing more rapidly today than ever before. In Malabar, the Fathers cultivated vast Dioceses and formed an indigenous clergy. The Seminary of Puttempaly, then nearly half a century old, had the honor of forestalling the expressed desire of Leo XIII, concerning the Seminaries to be established in India. This was greatly due to the enlightened zeal of Msgr. Marie Ephrem, who went to these Missions as Prefect Apostolic of Babylonia, Provincial of Quilon, and Vicar-Apostolate of Nemesis. He was a typical Missionary, venerable and learned, and was well remembered by the Bishops at the Vatican Council in 1870.¹ He spoke six languages, a great advantage to one in contact with many nationalities, and to all he was a father, with a deep understanding of temperaments and conditions. Thus it was he came to realize the necessity of an indigenous clergy, and, in a sense, to anticipate the Pontifical work of St. Peter, which now, so many years after, finds expression

¹ Upon his return to India, after the Council, he was instrumental in bringing the Carmelite Nuns from Pau, France, to Mangalore, and among them the Servant of God, Mary of Jesus Crucified, whose Cause is now rapidly progressing.

in the "Indigenous Priest of the Missions," a noble Bulletin blessed by the late and the reigning Pontiffs. Msgr. M. Ephrem experienced this crying need and formed communities of native Tertiary Fathers, to second the efforts of European Missionaries, and to this end built the above mentioned Seminary of Puttempaly in the present Arch-Diocese of Verapoly.

He organized Conventual Tertiary Sisters to open schools for girls and to instruct the children, thus to save them from Protestant influence. These native schools flourished at Trevandrum, Quilon, and Tangacherry, while in the Diocese of Verapoly there were Communities of Tertiaries for the education of girls and a normal school to prepare trained Catholic teachers.

The Apostolic Carmel in India cherished the hope of founding a house in England, to prepare subjects for these arduous Missions, for English-speaking Religious are required to counteract the influence of Protestant missionary effort, and only young women of superior attainments can successfully compete with the teachers in the subsidized schools of non-catholic origin. This work, which received the special benediction of Venerable Rev. Father Dominic of St. Joseph, Prepositor General of the Discalced Carmelites, and was fostered by Msgr. Marie Ephrem, was surely after the heart of St. Teresa, and it is to be hoped that many were found willing thus to consecrate their talents and abilities to the glory of God.²

Briefly to recapitulate the work of the Apostolate of Carmel, the following statistics may be of interest. From the year 1582, the time of the departure of the first Carmelites, the Congregations of Spain and Italy contributed so largely to the work of the Foreign Missions, that it may be said that the Church is indebted to them for the number of Stations established in infidel countries to announce the Gospel. A few of these Stations may be enumerated from the "Catalogues" of the Generalate. In Mesopotamia, founded in 1623, Missions are established in eight centers. There are

² Carmel in India — London, Burns & Oates.

six in Syria (1643); six in East India (1689) with an Arch-Diocese; six in Quilon, with a Diocese. The Tertiary Fathers of the Latin rite are at Magnumel (1866) and Cunemao (1844) and those of the Syro-Malabar rite have twelve convents founded between 1868 and 1890, with St. Joseph's at Mananam dating back to 1831.

A paragraph taken at random from a recent Bulletin of the Missions, reads as follows:

"His Lordship Msgr. Benziger, Bishop of Quilon, returned Saturday from his pastoral visitation. He was well content with his journey. He had visited all the parishes and 113 Churches, representing 92,275 Catholics; he preached, he gave Confirmation to 11,385 of the faithful and distributed 50,000 Communions. Everywhere the concourse of people was considerable, suffice it to say that in each Church the ceremonies began at half past six and lasted until midday. His Lordship approved the construction of three new Churches and founded nine new Stations."

The Missionary Sisters of the Third Order have twenty-two Convents of the Latin and twenty-seven of the Syro-Malabar rite in India, and six or more in Syria. They maintain colleges, schools, clinics, hospitals, infant asylums and Beguinages. The latest Foundation is of particular interest as it took place on Mt. Carmel at Esphia, overlooking Nazareth, Thabor, and many little villages. The site is very beautiful, but the dwellings poor, with only about five hundred inhabitants. There are no roads, only rocky paths, difficult for carriages. The people are ignorant and primitive, and seem to belong to a distant past. The Sisters opened a Chapel, class, and dispensary, on October 2, 1921, and the Vicar of Mt. Carmel blessed the cornerstone of their Convent of St. Elias. "How admirable is the devotion of these noble Sisters," is the remark of the French Chronicle. Inspired by the humility of Nazareth and the glory of Thabor, their lives pass in lowly toil and in contemplative prayer.

The Very Rev. Father General, Luca di Maria SS. ma, visited all these missions of the Orient in 1923. Whole villages turned out to meet him, and he had a triumphal prog-

ress, bringing joy and gladness to the missionaries wrestling with the harvest of souls. A volume could not record the activities of those sacred fields, and now that Pius XI has solemnly placed Saint Thérèse in charge of them, and that she is working miracles of health, of conversion, of temporal aid, what will not the future bring forth of "fruit that will remain."

But not only in Missionary Countries, but in Europe and in North and South America the Conventual Tertiaries have marvellously increased in numbers, and have extended their fields of activity in many directions. The Carmelite Sisters of Charity were founded in Spain in 1826; they are now in their Centenary year, and the Cause of their Foundress, Joachinne of Vedruna de Mas, was introduced in 1921. Their last enumeration told of 150 houses all over Spain. They do not seem to have left their native land, except for South America, but the record of their Colleges, Asylums, Hospitals, and other Institutions is astounding.

The Conventual Tertiaries of the Heart of Jesus, have houses in Germany (12), Holland (5), Helvetia (5), Italy (3), Hungary (5), and many elsewhere; there are eleven in the United States, occupied in works of charity. They call all their Convents "St. Joseph's Home," whatever be their sub-titles, and in this they breathe the spirit of St. Teresa.

There are many other branches, for instance: "Our Lady of Carmel" — "of Grace," "of St. Teresa," "of Mary Immaculate," "of Apostolic Tertiaries," "of Maricolarum," and so on. They are engaged in works of charity, of mercy, of Good Works, of Retreats, Sanitariums, and some are entirely apostolic. It is a rich graft upon a fruitful vine.

In 1921, the Prepositor General, Father Luca, presented the rule anew, with the ancient text revised, adapted to present conditions, or conformed to the Sacred Canons. It was examined, and on March 6, 1921, received the approbation of Benedict XV.

This rule had given to the Church and society many Tertiaries illustrious in the various walks of life. It contains all that is necessary to live holily in the world according to

the spirit of Carmel, whether belonging to an organized group, or as an isolated Tertiary. The practice of virtue according to one's state in life permits one to participate in the good works of those living in the cloister, and in many cases the charitable alms of seculars give necessary aid to cloistered souls. This mutual interchange of goods spiritual and temporal is most pleasing to God, and draws his blessing upon giver and receiver.

Venerable Angela de Arena, a Tertiary of Carmel who died holily in 1556, saw in vision a ladder reaching from earth to Heaven. Our Lady appeared at the summit and two venerable Carmelites, whom she believed to be Elias and Eliseus, stood at the foot saying: "If you desire to mount to heaven by this ladder, put on the habit of Carmel and with it ascend in all security."

The Third Order was antedated by Confraternities such as those to which St. Louis and his great General Thibant belonged (1270), as also Frederick, King of Sicily, who asked to be buried in the habit (1308), or the pious King Edward II of England, who wore the Carmelite Scapular publicly to prove his devotion to Carmel (1314).

New forms of aggregation, suited to the needs of the passing centuries appear in continual succession with Carmel as with other ancient and venerable Orders. They are too numerous for briefest mention here. As late as the beginning of the twentieth century, a pious Association, called the Eucharistic League, was erected in the Church of the Discalced Fathers at Milan. Leo XIII enriched it with great indulgences and Benedict XV raised it to a Primal Association. The Associations and Societies of St. Thérèse are everywhere feeding multitudes of hungry souls. So does the Apostolate of Carmel reach out to those who clamour for her spiritual works of mercy, in every clime and nation of the world.

CHAPTER XXI

THE DESERT

MUCH has been said of the Missions, of the flaming sword raised above the Holy Mountain, of the zeal of Elias, of hearts on fire to carry the word of the Gospel to souls, spending lives in martyrdom of labor or of blood for them, — it is time to remember the star in the Mountain, the Prophetic era, the cave of Elias, who stood up as a fire before the Lord God in contemplation. Has that spirit been lost to Carmel in these latter years, when action pervades, when manifest accomplishment is the measure of success? No, the spirit has not been lost. It is maintained in every cloistered Monastery of Nuns, and it is guarded as a priceless heritage in the Deserts of the Fathers.

Father Thomas of Jesus, one of the first and most illustrious sons of the Reform, made a profound study of the Primitive Rule, and reflecting that the Order, though it was essentially eremitical, as it had been so instituted by Elias and restored by St. Teresa, yet could not be absolutely so now, since its coming to the West, as the Holy See had seen fit to place it in the rank of the Mendicant Orders. He wished to find a way to embrace the two kinds of life, and so unite them that one might come to the aid of the other.

To this end, he wrote a memoir indicating the plan of the Desert, by which there might be established in each Province a Desert or Monastery of Solitaries, with separate hermitages, where the Religious could retire for a time or for life, according to the attraction of the Holy Spirit, to reanimate their spirit, after the manner of the ancient Solitaries of Palestine and the Thebaide. The first hermitage or Desert was established in 1592, at Bolarque in New Castile. Later, Father Thomas being Provincial, founded the celebrated

“ de las Batuecas ” in Old Castile. Every Province in Spain had them, and twenty-two have been established. The plan of life in the desert is as follows:

The number of Religious in each must not exceed twenty for the Choir, besides the Brothers for the work of the house. Ordinarily, the Religious cannot live there less than a year, and they must assist at all the exercises. All kinds of scholastic studies are prohibited. The principal end of the institution of the Desert is that the Religious may aid the Church and benefit all the faithful by their continual prayers, their vigils, their mortifications, and other pious works. In consequence, all the Masses are offered to God for the welfare of Holy Mother Church, the spiritual advancement of the Order, for the obligations and necessities of the Desert, and for the benefactors of the Congregation, and no alms may be received for these Holy Sacrifices. Silence is rigorously observed, and the Religious may only speak to the Superior in the Desert. Though the fasting is rigorous in all the houses, it is still more so in these hermitages. Besides the cells in the Cloister, there are others in the woods, separated from one another, and at a distance from the Monastery, to which the Religious are permitted to retire from time to time, and where they may live in still greater solitude and more rigorous abstinence. The hermits see no one, and live only on fruits and herbs very simply prepared. Each week the Father Prior visits the cells of the Religious to see that all is well with them. The Deserts were found to be admirably suited to the needs of Carmel, and have been a source of strength and light to innumerable souls.

When Father Thomas was made first Provincial of the newly erected Province of Belgium, learning that he desired to build a Desert for the Province, Albert and Isabella at once ceded to him in perpetuity a large grant of wood and land with fountains and streams, in the Forest of Marlagne, a league from Namur, together with an annual income of 150 measures of wheat for the maintenance of the twenty-four Religious, provided only that the Archduke should be considered the Founder of the Desert and share in the

prayers of the Religious. The grant was joyfully accepted, and in fulfillment of their desire a brass plate was placed in the sacristy with the following inscription: "Each and every priest in this house is obliged to pray to God in his Sacrifices for the Archduke Albert and for Isabella Clare Eugenie, patrons and founders of this Desert."

It was the last work of the Archduke, for the Desert was founded in 1620 and in 1621 this great Prince and devout servant of the Church breathed forth his soul to God in the arms of the Venerable Father Dominic of Jesus, General of the Order of Carmel. This Desert was the best managed in the Order, and remained as a monument to the enlightened or "Teresian" zeal of Father Thomas, for he left as his legacy Marlagne as a centre of prayer, and Louvain of sacrificial work for souls; a combination deserving of thought and imitation, an index of the apostolic spirit of Carmel.

A remarkable plea for the Desert is found in a brochure recently published. (*Le Carme*, by a Discalced Carmelite, a l'art Catholique, 6 Place, St. Sulpice, Paris, 1923.) The author breaks into a magnificent apostrophe to solitude (p. 34) after quoting from the memoirs of Saint Simon (1692) some details of Marlagne. "Marlagne is built on a pleasing height in a beautiful forest with surrounding woodlands. It is extremely vast, with a park on rolling ground and an abundance of delicious water. . . .

"Each Religious has his little cell, garden, and tiny chapel where he says Mass, ringing his little bell to give warning that his neighbor may come to serve and then silently return." It is a reproduction of Mt. Carmel, the primitive life transported to Marlagne.

Over two centuries later Father Augustine Marie (Hermann Cohen) ¹ the converted Jew, founded the Desert of Tarasteix on the Feast of St. Peter, 1859. He had to face difficulties almost insuperable, but overcame them all and secured a most beautiful site in the Pyrenees amid silence and in solitude, far from the miasma of the world. This

¹ Life of Rev. Father Hermann, in *Religion Augustine Marie du T. S. Sacrament. D. C.* translated from the French of Abbé Chas. Sylvain by Mrs. F. Raymond Barker P. J. Kenedy & Sons., publishers, N. Y.

home of his longing, which cost him years of labor and anxiety, was devastated in the last Revolution, and became a desert in very truth—a forgotten wilderness except that its memory is enshrined in a most charming collection of letters entitled: “Hermann at the Desert of Tarasteix” by l’Abbé Moreau. (René Haton, Paris, 33 Rue Bonaparte)

It gives such a true picture of Father Hermann, whose apostolic labors were such “that his cell was a railway carriage,” and yet whose soul expanded as a flower in the stillness of the heremital life. He sang of the nightingale near the fountain of St. Benedict, and in seeming ecstasy harkened to the birds whose sweet notes but enhanced the hush of the woods.

He was a seraph before the Blessed Sacrament, the means of his conversion, and his devotion to the Infancy was exquisite in its simplicity. He knelt by the poor little manger “like a faithful shepherd, or rather, an angel,” and his joy would recall that of St. John of the Cross who became as a child at this holy season.

Father Hermann’s cell was preserved untouched after his death until the expulsion of the Religious, for those who knew him were penetrated with his sanctity, and reverently breathed his spirit there.

“O blessed solitude! O sole beatitude! The sparrow hath found herself a house, and the turtle a nest . . . a sure stay in God, in Whom all desires and powers of the soul are satisfied . . . wherein it lives alone with God. He guides it, moves it, elevates it to divine things . . . finding the soul alone, He will give it no other companion nor will He entrust His work to any other than Himself. It is a strange characteristic of lovers that they take greater pleasure in their loneliness than in the company of others . . . the fact of other presence robs them of all pleasure in meeting, for love is the union of two persons who will not communicate if they be not alone.”

This is the secret of the Desert as revealed by St. John of the Cross. This is liberty of spirit in God. Thus do the Deserts “flourish as the lily”—unless ye be a lover enter not therein.

CHAPTER XXII

DEVOTIONS OF CARMEL

CONTEMPLATION perfects the soul, because the true contemplative leads the life of God and fulfills the design of Jesus Christ, when He said: "Be ye perfect as my heavenly Father is perfect," that is, be ye perfect by leading the same manner of life led by my Father. In God we may distinguish two kinds of action; one interior, by which He retires within Himself, wholly separated from the commerce of creatures, and the other exterior, by which He manifests Himself to creatures and communicates Himself to them. So we may say, the life of God is, first, to know and love Himself, and second, to give Himself to creatures, and in like manner it may be said, the life of Carmel is, first, to know and love God, and second, to give God to creatures. Thus Carmel, though hidden, solitary and retired in the bosom of the Church, yet goes out to souls, by offering them the richest fruits of devotion and piety to feed and nourish them on their journey through this valley of tears.

Great and solid devotions in the Church may almost invariably be traced to the contemplative Orders, for in the silence of the Cloister, God can speak to hearts trained to catch the breathings of the spirit, the whisper of inspiration that would be lost amid the tumult of the world. The secrets of Heaven thus confided to some chosen soul, become well-springs of grace to the parched and barren earth.

So did He speak to Dominic, and the Rosary, a chain from Heaven, is in the hands of every Christian. So did He speak to Margaret Mary, and His Heart touches the heart of every man. It glows upon our altars, it speaks from innumerable shrines, and so always, when some message of

mercy is to uplift the fainting courage of the world, He has His confidant, and the secret becomes known for the salvation of souls and the perfecting of the saints. Carmel has heard the word of God, and it has brought forth a hundred-fold, so Carmel has her devotions, fruits of solid piety, that have taken form in the Church as confraternities, and extend innumerable graces and privileges to all the faithful. The word confraternity beautifully expresses the universal brotherhood of the Catholic Church, whose members are all of one body, with one head, — Christ Jesus, — and exemplifies the consoling doctrine of the Communion of Saints — a communion of all holy persons in all holy things. Relations of grateful love and mutual charity exist between the Religious of Carmel, and the souls who come to join in her devotions and seek her prayers. The charity of the faithful makes the life of the contemplative possible, and the contemplative returns this charity by offering to the faithful the fruit of her union with God.

Carmel not only invites souls to come and eat of the “fruits of her vineyard and the best fruits thereof,” but she clothes them as well, in the garment of salvation and the livery of the Queen of Heaven. The bestowal of a garment is token of most intimate friendship. Jacob gave to Joseph, the child of his predilection, a robe of many colors as pledge of his most tender love. Anna brought to her little son Samuel, a tunic made by her own hands as token of her maternal solicitude. Jonathan despoiled himself of his princely garments to clothe David, because he loved him “as his own soul,” and Eliseus demanded the mantle of Elias, as the most precious inheritance of his departing father; so the most holy Virgin has woven in Heaven a garment for her exiled children, and has made the Order of Carmel her almoner, to distribute the precious gift as a token of her unceasing care and a “sign of salvation.” The Scapular then is the great and distinctive devotion of Carmel, the priceless treasure of Mary’s chosen Order. The extraordinary favors accorded to it, through the infinite mercy of God, have been gratefully received and treasured for centuries by the learned and the simple, the

great and the humble children of Mary, the Mother of Mercy, and Queen of Carmel.

THE HOLY SCAPULAR

THE Scapular is a habit known to all branches of the Carmelite Order. The Brothers and Sisters of the Order wear it in its true form, and large dimensions. The Tertiaries wear it in its true form, but in moderate proportions, and finally, the members of the Confraternity wear a sort of representation of it, so that the form and dimensions are much reduced in size, but according to concessions of the Sovereign Pontiff, all enjoy the privileges and spiritual favors attached to this holy garment.

According to the etymology of the word, the Scapular is a long, narrow garment, which simply covers the shoulders and falls equally before and behind nearly to the feet. The use of this garment is of the greatest antiquity in Carmel. John 44th, who lived about the year 400, in the work entitled, "The Institution of the First Monks," gives a description of a garment almost identical in form with the present Scapular, which he calls *superhumerales*, and which was worn by the Solitaries of the Old Testament.¹ The Abbot Dorotheus speaks also of a garment like it, in use amongst the Monks of Syria and Palestine, which he calls in Greek "*analabe*."

Some ancient authors have thought that the Scapular was primitively a working garment, worn for labor, and when heavy burdens were to be carried on the shoulders, but Father Theophile Raynaud, S.J., in his work on the Scapular shows that this working garment, although it was also called Scapular, was entirely different in form from that worn by the Religious of Carmel, and that in consequence it could not be confounded with it. It appears beyond doubt, that in the Order of Carmel, as with the Monks of Syria and Palestine, the Scapular was an integral part of the religious costume,

¹ "Super humeralibus etiam prisci religionis professores tempore Legis Veteris, utebantur."

and that it had even then a mystical signification. John of Jerusalem, already cited, says that the Scapular or *superhumerales* in use among the Religious of Carmel, signified to them the sacred yoke of obedience, to which they voluntarily submitted for the love of God, on the day when they solemnly made the vow in the hands of the Superior or Abbot of the Monastery. This habit, which they wore always, kept them in continual remembrance of their holy engagement. This mystical signification of the holy Scapular is faithfully perpetuated in the Order of Carmel even to the present day, for in the prayers of the Manual for the ceremony of Profession, it is appointed that the Superior should place the Scapular over the neck of the novice, kneeling to pronounce her vows, saying, "Receive the sweet yoke of Christ, and His light burden in the name of the Father and of the Son and of the Holy Ghost. Amen."²

The Abbot Dorotheus, speaking of the Scapular of the Monks of Palestine and Syria, says, "We have an '*anallabe*,' that is to say, a scapular, which we wear upon our shoulders, and which represents to us the Cross of the Lord. We wear this garment always, to recall without ceasing the word of Jesus Christ: 'If anyone wishes to come after Me, let him take up his cross and follow Me.'" St. Ephrem, speaking of the Scapular worn by the monks of his time, says that it had the power to put demons to flight, and that it inspired much terror to them, because it represented the Cross of the Saviour, and he gives an example of St. Julien, a monk, who escaped miraculously from the power of the demons, by means of the Scapular. St. Ephrem forthwith exhorts the monks never to go out of their cells without this holy garment. As the Scapular had been from time immemorial the most sacred part of the monastic habit, and as it had already a symbolic meaning for the Religious of the Order, it is in harmony with Christian piety to understand the choice of the Most Holy Virgin, when she preferred it to any other sign, as the distinctive mark of the privileged

² "Tolle jugum Christi suave et onus ejus leve. In nomine Patris et Filii et Spiritus Sancti."

children of her heart, and the pledge of promises by which she wished to testify her love. It is as though she said, "this is the sweet yoke of your obedience to the law of God; this is the sign of your good will — it represents to you the light burden of the Cross of my Son that you must carry after Him; while you wear it you are my most dear children, I will be to you a mother, and I shall plead for you so earnestly that the grace of my Son shall not fail you in the hour of death." The Gospel for the Feast of our Lady of Mt. Carmel is the Gospel of Calvary where Jesus said: "Woman, behold thy son — son behold thy mother." The Feast of Carmel may be called the Feast of the Motherhood of Mary; and the Scapular is a pledge of that love greater than all loves which she, the best of all mothers, has for her children. The Confraternity of Mt. Carmel is surely the oldest of Confraternities, as there are indulgences extant which were accorded to it by Pope Leo IV in 847. It was established in the West by the hermits when they were driven from Palestine by the persecution of the Saracens, but it received new lustre and a marvellous increase after the gift which was the fruit of the prayers of St. Simon Stock.

Simon Stock of a noble family of England, was born in 1164 at the Château of Hereford, in the County Kent, of which his father was Governor. From his youth he was favored with such extraordinary grace that he felt drawn to solitude, and at the age of twelve years retired to a dense forest, where he gave himself up to the most incredible austerities. He lived on herbs and roots, a fountain furnished him with water; for bed, oratory and cell, he had the trunk of a tree, where he could hardly stand upright. Here prayer was his only occupation, and his soul, by this holy exercise, acquired such perfect purity that it became like the angels. The Mother of God visited him nearly every day, and his communications with our Lord were so frequent, that his happiness seemed like the felicity of the Saints. He lived in this way nearly twenty years, when the Religious of Mt. Carmel came to establish themselves in England; he had been warned of their arrival by a particular revelation, and

the Blessed Virgin told him to join them. He did so and then went to the Holy Land to imbibe the spirit of Elias. He remained there six years and his life was a continual ecstasy. The Blessed Virgin fed him with food from Heaven that seemed like manna. Afterwards he went to England and was elected General of the Order. Soon terrible trials came to the Order and St. Simon, full of confidence in Mary, placed all his difficulties in her hands. After some years of vows, prayers, sighs and tears, he had the consolation of being heard in a most astonishing manner. His prayer, like that of Elias, opened the heavens and brought down the Virgin Mother of God with rich treasures of grace to the needy and suffering world. Father Peter Swanington, companion, secretary and confessor of the Saint, writes of him, that he was broken with age and weakened by the austerities of his penitential life and that he often passed nights in prayer, sighing over the afflictions of his brethren. One day while at prayer he was filled with heavenly consolation, which he related to the Community as follows:

“My Very Dear Brothers:

Blessed be God, who has not abandoned those who put their confidence in Him and who has not despised the prayers of His servants. Blessed be the Most Holy Mother of our Lord Jesus Christ! She hath remembered the ancient days and the tribulations which on all sides surround you, who do not reflect that those who live piously in Jesus Christ shall suffer persecution, and she addresses you this word, which you will receive with the joy of the Holy Spirit: I pray this Spirit to guide my tongue that I may properly communicate it to you. When I was pouring out my soul in the presence of the Lord, dust and ashes that I am, I prayed with all confidence to the Holy Virgin, my Sovereign, that as she had been pleased to name us her Brethren, she would also have the goodness to let us see that she was our Mother, by delivering us from our afflictions and procuring us consideration and esteem, by some sensible sign of her protection before those who persecuted us. Then I said, with tender

sighs: ³ ‘*Flower of Carmel, fruitful vine, splendor of Heaven, Virgin Mother of the Son of God. Amiable Mother, ever Virgin, give to thy children of Carmel the privilege of thy protection, Star of the Sea,*’ when she appeared to me with her heavenly court, and holding in her hand the habit [scapular] of the Order, she said: ‘This will be the sign of the privilege that I have obtained for thee and for the children of Carmel; whoever dies [piously] clothed with this habit will be preserved from eternal flames;’ ⁴ and as the glorious presence of the Holy Virgin rejoiced me beyond all I can express and as I could not, miserable wretch that I am, bear the sight of her majesty, she said to me as she disappeared, that I had only to send a deputation to his holiness Innocent, the Vicar of her Son, and that he would not fail to grant a remedy for all our troubles. While preserving, my Brethren, this word in your heart, endeavor to make sure your election by good works and strive never to sin. Watch, and offer thanksgiving for so great a favor, pray without ceasing, that the word communicated to me, may be verified to the glory of the Holy Trinity. Blessed forever be the Father, Jesus Christ, the Holy Spirit, and the Virgin Mary.”

Father Swanington, under date July 16, 1251, wrote this same account at the dictation of the Saint, with a letter of consolation to the Brethren elsewhere. The first miracle of the Scapular was worked on the very day that St. Simon received it from the hands of the Holy Virgin. Father Swanington wrote the account in Latin and it is translated as follows:

“The 16th of July, while the blessed Simon Stock was going with me to Winchester, to obtain from the Bishop of that city some letters to the Sovereign Pontiff, Innocent IV,

³ The prayer in italics is the famous “*Flos Carmeli*” which is called the miraculous prayer of Carmel and has been translated into every language in prose and verse.

⁴ The Church in the breviary has seen fit to put the word “scapular” instead of habit. Though Carmelites know that the *Scapular* is an integral part of the habit, yet it might not be understood by the faithful at large. The word “piously” has also been inserted, as explanatory of the meaning of Our Lady, and to prevent all doubts that might arise.

we saw coming to meet us Dom Peter of Lington, dean of the Church of Winchester, who implored the blessed Simon Stock to hasten to the aid of his brother who was dying in despair. This man's name was Walter; he was petulant, haughty, quarrelsome and given to practising magic; he despised the Sacraments and tormented all his neighbors. In a quarrel with a nobleman he had been mortally wounded, and seeing himself near the tribunal of God; in the horrors of remorse caused by the remembrance of his crimes recalled to him by the demon, he would not hear of God or the Sacraments, but cried out and blasphemed: 'I am damned! It is to thee, O devil, I leave the care of avenging my murder!'

"We entered the house and he foamed with rage, ground his teeth and rolled his eyes like a furious animal. St. Simon Stock, seeing that he was about to expire, and had already lost the use of his senses, made the sign of the cross and laid upon him the holy Scapular of Carmel; then lifting his eyes to Heaven he prayed to God to give time for repentance, that a soul bought with the price of the blood of Jesus Christ might not become the prey of the demon. All at once the sick man regained his strength, recovered the use of his senses, and making the sign of the cross, cried against the demon, saying with tears: 'Alas, wretch that I am, how terrible is the fear of my damnation! My sins are more numerous than the sands of the sea! O my God, Thy mercy is above Thy justice, have pity on me, and you, my Father, help me.'

"At these words I went off to one side, with Dom Peter, who told me that, seeing his brother obstinate in his impenitence, he knelt down to pray for him, and he heard a voice saying: 'Rise, Peter, seek my servant Simon, who is now on a journey and make him come here.' He looked about to see who had spoken, but saw no one, and three times he heard the same voice. So thinking it a voice from Heaven, he mounted a horse and set out in search of the Venerable Simon Stock and gave thanks to the Lord that he had found him so soon. Walter, after his confession, renounced publicly

all his engagements with the devil, received the Sacraments and gave signs of true repentance. He made his will, and obliged his brother under oath to restore all property that he had taken unjustly and to repair all the injuries he had committed; then, about eight o'clock that night he expired. Some time after he appeared to his brother, telling him he was in the mansions of peace and that by the aid of the most holy Queen of Angels, and by the Scapular of the blessed Simon Stock, he had escaped the snares of the devil. The noise of this event spread through the city. Dom Peter wrote the account to the Bishop of Winchester. The Bishop assembled an Episcopal Council, where he resolved to question the blessed Simon Stock on the virtue of his habit. The latter obeyed the invitation, and replied to all inquiries and his deposition was duly registered. After this miracle of the Holy Virgin, Dom Peter offered the Carmelites a home in Winchester and built for them a beautiful Monastery." Father Swanington continues: "The renown of this prodigy spread rapidly throughout England and even beyond; a great number of cities offered monasteries to the Religious, and many noblemen came to beg the favor to being affiliated to our holy Order, so that dying in our habit, they might obtain, through the merits of the glorious Virgin Mary, a happy death." The prodigies worked through the Scapular have continued to the present day, and their recital would fill a library. It is safe to say, that there is not a city or town of any importance that cannot relate its miracles of the Scapular.

Historians of the Order declare that its extraordinary expansion throughout Europe at this time, the "Golden age of Carmel," so called, in a manner almost miraculous, was due to the fame of this vision, and the prodigies of grace that ensued. One instance alone may be cited. Blessed Jeanne of Toulouse, as will be seen later, was the spiritual daughter of Simon Stock. She learned of the vision from his own lips, and her influence and entire life were given to the spread of this devotion. Toulouse in her day counted an active membership of 5000, and that was only fifteen years after the

apparition. Benedict XIII, in the 18th Century extended the Feast to the entire Church, in order to consecrate officially the universality of the fact that the *cultus* of Our Lady under the title of Queen of Carmel had conquered the entire world.

The significance of the Scapular, and its august history should be especially recalled in these times when the Scapular medal has so largely superseded the old Scapular which, as we have explained, was an abbreviated habit, worn "over the shoulder" — "*super humerale*." The history of the medal is as follows:

A Missionary among the savages in Africa found it very difficult to supply the native converts with Scapulars, for, as they lived under primitive conditions, their Scapular was unprotected by clothing, and soon became soiled. He thought, therefore, a medal on a string around the neck would be more cleanly, would last longer, and be more easily supplied.

After due consideration, he sent a petition to the Sovereign Pontiff, Pius X of blessed memory, explaining conditions, and the permission sought was granted, provided the medal suitably express devotion to Our Lady and recall the meaning of the Scapular. Such a medal was designed and sent to the Missions. Others heard of the privilege, and sought it for themselves, and the Church, a tender Mother, lending herself to the desires of her children, extended the permission for their ease and convenience. The Decree of the Supreme Congregation of the Holy Office given at Rome, December 16, 1910, reads in part as follows:

"The Sacred objects named Scapulars, are of very great assistance for increasing the devotion of the faithful and exciting them to resolutions of a more holy life. This is a thing well known. As the custom of receiving them is extending more and more, our Holy Father, Pius X, *while most desirous that the faithful continue to wear them as in the past,*⁵ nevertheless, has willed in response to the petitions that have been made to him by many, and after having taken counsel with eminent Cardinals, to grant the following de-

⁵ The italics are ours.

cree." Then follows at length the permission for the medal; the rubrics for enrollment, the privileges to be obtained, and so on.

In consequence, the venerable Scapular has been practically superseded, and whereas in former times it was well-nigh impossible for the Monasteries to supply the demand for Scapulars, now there is little or no call for them. Moreover, the idea has been commercialized, and pins, brooches, bracelets, every imaginable kind of ornament is made with the medal included or affixed, and the significance, the ancient garment, the livery of Our Lady, is gone. This certainly does not accord with the mind of the Sovereign Pontiff, or with the text of the Decree which permits the "medal to be worn about the neck or otherwise, but always reverently."

Carmel deplores the necessity of the change, but realizes that authority is ever divinely inspired, and that it is far better to wear a Scapular medal than no badge of Our Lady, as would surely be the case in these days but for the benignity of the Holy Father. Let those who are willing to endure the slight inconvenience, wear the Scapular of wool, "as in the past," according to the expressed desire of Pius X. Let those who are not willing, wear the medal, as they are permitted to do, but let them wear it prominently and appropriately, not as a piece of jewelry that may be lost or unperceived in case of accident or sudden death, for it may mean the last absolution — it may mean Christian burial, if seen and recognized as the insignia of the Catholic, the pledge of the mercy of Our Lady.

THE PRIVILEGE OF THE SABBATINE BULL

ANOTHER great privilege must be mentioned. It is that granted by Pope John XXII, in 1322, when he promulgated what is commonly called the "Sabbatine Bull," often confounded with the privilege of the Scapular, but in reality granted seventy years later. It is called "Sabbatine" from the word Saturday, because it refers to the promise made by Our Blessed Lady, to deliver from Purgatory on the

Saturday after their death, those who in addition to wearing the Scapular, have fulfilled certain conditions which she appointed. There are numerous indulgences granted to all who wear the Scapular with devotion, and members of the Confraternity share in all the good works of the whole Order of Carmel, but the privilege of "the Saturday" is something different and refers to the next life.⁶ "It is permitted to piously believe, that the Blessed and Most Holy Virgin Mary, special Patron of the Order and of all the faithful who wear the Habit or Scapular of the Confraternity and who observe what is appointed to gain the above-mentioned privilege, will aid these souls principally on Saturday, by her efficacious prayers, to leave the cruel pains of Purgatory and to go to enjoy with her eternal glory in the celestial Country." The conditions are:

First — That they wear the Habit or the Scapular of the Order of Mt. Carmel properly blessed. That is to say, the first Scapular received must be blessed, but the blessing is not necessary for those that replace it.

Second — That they guard chastity according to their state.

Third — That those who know how to read will say the Little Office of the Blessed Virgin, and that those who do not know how to recite this Office will abstain from meat on Wednesdays and Saturdays, except when Christmas falls on either of these days. Many Popes have confirmed this privilege, and it has been a source of consolation for ages to numbers of the faithful. Some have questioned so great a favor, but if they reflected more on the conditions and less on the privilege, they might not think it so surprising. Three great evils afflict the human race — immorality, avarice and pride. The conditions laid down by Our Lady deal a direct and deadly blow at this triple-headed monster of Sin, the great dragon she came to crush beneath her heel. Man sins through immorality. Our Lady says "guard chastity." Man is avaricious, Our Lady appoints "prayer," which alone can close the eyes to the vanities of earth and open them to the

⁶ See Berthold of St. Ignatius in his work on the Scapular.

treasures of Heaven. Man is proud; Our Lady says "fast," for fasting subdues the spirit. The soul who follows Our Lady will soon part company with sin. Ecclesiasticus says of Wisdom: "He that worketh in her shall not sin," and the soul free of sin is free of Purgatory. The conditions are easy, but if one follows them faithfully he will soon find himself on the straight road to perfection. But where then is the privilege? The privilege is the promise, the assured word of Our Lady which rises as a star of hope, a beacon light to all who tread the narrow path. Cheered by its beauty, they know not the toils of the way. In Mary, the Mediatrix of grace, is all strength of the way and hope of life eternal.

The things of God endure, and so the Sixth Centenary of this Privilege of the Sabbatine Bull granted by John XXII, March 3, 1322, was solemnly promulgated with special favors and indulgences, by Pius XI, his successor, on March 3, 1922.

In reply to the petition of the Procurator General of Carmel, the Sovereign Pontiff, "to encourage the piety of the faithful towards the most holy Virgin with the confidence of gaining the Sabbatine Privilege," accorded an indult whereby in all the Churches where the Triduum was celebrated the Mass of July 16th, the Feast of Our Lady of Mt. Carmel, might be said. Moreover, the Holy Father wrote a letter expressive of his tender love for Our Lady from his childhood, and urged all to ardent love of Mary joined to sincere devotion, as the first and indispensable condition for meriting her protection and beneficence.

Countless have been the apparitions of Our Lady to her children of Carmel through the centuries, but now and again in some moment of need, some supreme crisis, she has come in the majesty of Heaven to make what may be called an official visit in their behalf. These visions have marked epochs; they have made history, as when, for instance, Honorius III at her command tore up the Bull of Suppression that would have obliterated the Order; as when Innocent IV, accepting the vision to Simon Stock, clothed the faithful of the entire world with her habit of Carmel; as when John XXII,

after such a vision, gave solemn commendation to the Religious at a crisis; as when, at the command of the Queen of Heaven, the seed was planted in the Low Countries that will yet people the English-speaking world with Monasteries; as when Peter Thomas gave to the Order the historic message that Carmel will never fail. Thus is the Mother ever on the watch for her children, and they need not fear.

ARCH-CONFRATERNITIES

THE Carmelite Order claims four Arch-Confraternities; that of the Scapular, of the Holy Face, of the Most Holy Infancy of Beaune, and the Teresian Arch-Confraternity of Prayer. There has also very recently been erected a Confraternity of the Infant Jesus, and questions are already being asked as to one for the promulgation of practical devotion to St. Thérèse, to inspire imitation of her "Little Way" of loving confidence, but we have yet to learn of any definite steps as to its erection. The most important of the Arch-Confraternities is that of the Scapular. It is world wide, and is erected in numberless churches; it is too well known to need comment here.

THE ARCH-CONFRATERNITY OF THE HOLY FACE

THE devotion of the Holy Face began on the road to Calvary at the sixth station, when the noble Roman, matron Veronica, braved the impious Jewish rabble to bring comfort to her suffering Lord. She was the first repairer of the insults heaped upon His sacred countenance, and her spirit still lives in thousands of souls united in the bonds of charity and the spirit of Reparation, to atone for the outrages committed on the Calvary of to-day.

The Veil of Veronica, with the impression of the suffering Face of the Redeemer, is one of the most precious relics of the Vatican, and devotion to it had already existed in the Church for ages, but without special form, when in 1816 was born a little Bretonne, Perrine Éluère, afterwards known as

Sister Saint-Pierre, the holy Carmelite of Tours, to whom God was pleased to reveal His wish, that a special *cultus* of the Holy Face should have place in the Church. The Sister suffered and prayed for many years, she was tested and tried in every way, as her wonderful Life⁷ will show, but it was not until after her death that her mission was fully accomplished. M. Dupont, the Holy Man of Tours, was chosen by God to aid in spreading the devotion; he brought it to the knowledge of the outside world, while the humble Religious received the secret inspiration of Heaven. The life of Sister Saint-Pierre is the key and necessary harbinger of that of M. Dupont. These two beautiful lives uphold, explain and mutually complete each other, both being intimately united in the same work,—“The Reparation of Blasphemy and of the Profanation of the Sunday, by the worship of the Holy Face.”

Sister Saint-Pierre died in July, 1848. In January, 1849, Pius IX, then exiled at Gaeta, ordered public prayers to be offered before the most precious relics of the Vatican. The wood of the True Cross and the Veil of Veronica were then exposed, and the devotions were begun, when it was noticed that the image of the Holy Face impressed on the Veil, appeared distinctly through its covering of silk; on the third day of exposition, the Veil became suffused with color and the Face of our Lord showed itself in full relief and with the eyes animated and with a profound expression of severity. The Canons who were on guard immediately sent information to the Clergy of the Basilica, the great bells were rung, the people assembled, and for three hours the miracle was witnessed by an immense multitude. A Notary was summoned, an act drawn up and sent to the Holy Father at Gaeta. For several days nothing was spoken of at Rome but this astonishing miracle. In the evening, some veils of white silk bearing copies of the true effigy, were touched to the original and sent to France. A few of these veils went to Tours, to the Carmelite Monastery, and the Mother Prioress

⁷ Life of Sister St.-Pierre compiled by Rev. P. Janvier, to be obtained at the Carmel of New Orleans, La., U. S. A.

gave two to M. Dupont; one he gave to one of the Lazarist Fathers at Tours, the other he kept for his own devotion. For twenty-five years he honored it in his oratory, kept a light always before it, and obtained through it most extraordinary miracles of grace and bodily cures. M. Dupont looked upon the miracle of the Vatican as a presage in favor of the revelations made to Sister Saint-Pierre, which were under Episcopal seal. After the death of M. Dupont, the Prioress of the Carmel of Tours immediately bought his house that it might be transformed into an Oratory. This was done with the approbation of the Bishop. The devotion to the Holy Face increased daily more and more, in the pious Oratory, pilgrimages became more numerous and M. l'Abbé Janvier, Dean of the Metropolitan Chapter of Tours, was of opinion that the time had arrived for the canonical establishment of a Confraternity of Reparation in the Oratory of M. Dupont. The petition was made and favorably answered. The Archbishop of Tours signed the Ordinance October 25, 1884, and Leo XIII granted many indulgences to the members. Scarcely had the Confraternity been established, when it spread rapidly, not only in France, but throughout the world. Everywhere desires were expressed to participate in the treasures of the City and Diocese of St. Martin. Pressing solicitations were made to M. Janvier, and at length he addressed a petition to Leo XIII to obtain the elevation of the Confraternity to the dignity of an Arch-Confraternity. The petition was signed by fifty-seven Cardinals, Archbishops and prelates of distinction, and among the names were those of Cardinal McCluskey; Archbishop, later Cardinal, Gibbons of Baltimore; Archbishop Elder of Cincinnati; Bishop Keane of Richmond and Bishop Jansens, so America was nobly represented.

According to the custom of the Court of Rome, the favor could only be granted by degrees, for instance, first for France, then for the neighboring countries, and after a certain time for the remainder of the world, so a prolonged waiting of years was expected. September 15, 1885, the Cardinal Prefect of the Sacred Congregation of Rites was present at

the audience of the Holy Father, and his Eminence, wishing to obtain a great favor, asked that the title of Arch-Confraternity should be given there and then for the whole of France (*pro Gallia*). The Holy Father listened and reflected, what was passing in his heart is known only to God. Had he an intimation of the good the worship of the Holy Face was destined to effect, or did the Holy Man of Tours, whose cause of canonization had commenced, exercise some secret influence, or was Sister Saint-Pierre to have her reward in Heaven for her years of doubt and suffering on earth, — whatever may have been the cause, the decision of the Sovereign Pontiff was immediate, absolute and distinctly formulated. Leo XIII wrote with his own blessed hand, "*Non tam pro Gallia, quam ubique*" — "not only for France, but for the whole world." The devotion spread with astonishing rapidity, the pilgrimages were so numerous that the Archbishop instituted a Society of Regular clergy under the title of "Priests of the Holy Face." They now live in the house formerly occupied by M. Dupont, follow in his footsteps and under his auspices devote themselves to all the Reparative Works of the period. The oratory of the Holy Face has grown to be a center of prayer and expiation for all Christendom. Other Confraternities have been established, and it would be impossible to calculate the number of pictures of the Holy Face exposed in private houses, oratories, hospitals, Religious communities, public chapels, parochial churches and cathedrals. The Oratory of the Holy Face at Tours is a distinct organization from the Carmel of Tours, but Carmel is intimately associated with the work in spirit, and every Carmelite Convent may be regarded as a centre of devotion. The oil burned in the lamps before the sacred pictures that have touched the original, has worked many astonishing cures, and is much sought for by the sick and suffering.

THE ARCH-CONFRATERNITY OF THE HOLY INFANCY

OF all the wonders of the hidden life of Our Lord at Nazareth until his thirtieth year, the mysteries of the Holy Infancy are alone revealed to us in the Gospel narrative. Silent as to the rest, the Holy Spirit would seem to concentrate our attention upon the simplicity and meekness of the Holy Child, in the sweet abasement of His tender Infancy. The mysteries of His early life have always been dear to Christians, but it has been reserved to these latter days for the Church to consecrate to them a particular devotion. The revelations concerning this devotion were made to an humble Religious at the Carmelite Convent of Beaune (France), Sister Margaret of the Blessed Sacrament, who was born at Beaune in 1619. She was favored with heavenly graces from her earliest youth, and by a most extraordinary privilege, was permitted to enter Carmel in her twelfth year on the day of her first communion. Her entire life was devoted to honoring the mysteries of the Infant Jesus, and inculcating this her favorite devotion.⁸ The Arch-Confraternity was instituted by no other than the Divine Infant Himself, for He appeared to Sister Margaret and said: "I wish you to institute an association of which I will inspire the rules. I will regard it as my treasure and my portion. This Association will be my family — The Family of the Infant Jesus — this is the title you shall give it." The Divine Infant then promised many favors to those who joined this Association. Sister Margaret lived to see the accomplishment of her work, and the Association established. (p. 325) M. de Renty was the chosen guardian⁹ of the devotion and helped to propagate it until his death.

M. Olier was intimately connected with it, and established it at St. Sulpice. Fenelon composed the Litany for it. Its progress was checked for a time by the terrible trials in France, but later it spread anew, and in 1855 was raised to

⁸ "Vie de Marguerite du S. Sacrament. M. Louis de Cissy."

⁹ "Vie de M. de Renty," par S. Jure.

the rank of an Arch-Confraternity, and still has its centre at Beaune.

THE CONFRATERNITY OF THE MIRACULOUS INFANT OF PRAGUE

THE Arch-Confraternity of the Holy Infancy must not be confounded with devotion to the Miraculous Infant of Prague. The origin of these devotions is distinct; but they have much in common, and provided the *title* of the Arch-Confraternity is carefully guarded, for the gaining of the Indulgences attached to that Association, we may safely mingle them in spirit. They originated almost simultaneously; the Confraternity of the Holy Infancy was established in 1636, and Father Cyril restored the Infant of Prague in 1637 and miracles immediately followed. The Infant of Prague may be regarded as the outward expression of the interior devotion of Margaret of Beaune. Prague was the Eastern and Beaune the Western centre of the love of the Holy Child, and now that Venerable Father Cyril and the saintly Sister Margaret are both in the Heavenly Country, these two flames of devotion have met, and kneeling at the feet of the Miraculous Infant of Prague, souls are moved to devotion by the Chaplet of the Holy Infancy, revealed to the Religious of Beaune.

The history of the Miraculous Infant of Prague is too well known to need recital. Within a few short years, the Little King has made a triumphant tour of the world. He has been received with honor in the Carmels of Europe; in Brazil, Chili, China, Japan, Canada, Australia he is known; far in the interior of Africa amid the hostile Cannibals He has established his reign, and in America devotion to Him has spread with marvellous rapidity. Not only in Carmel the world over, but among Religious of every Order, even to the deserts of La Trappe He has found His way. In private houses, in chapels and in churches we find Him, and everywhere He carries the little Chaplet of the humble Margaret of Beaune. It would seem that the Holy Child with

His smile of innocence and simplicity, would wish to soften all hearts and melt the icy band of intellectual pride that holds captive so many a noble soul.

Carmel prayed that the sweet Jesus, the Infant King, might reign over the twentieth century, and that as He holds the globe in His tiny hand, that He might hold all Christendom in the bonds of charity, and this prayer was answered by the erection of a second Confraternity — that of the Infant Jesus of Prague.

On the 30th of March, 1913, the Reverend Father General of Carmel asked of Pius X the power to erect everywhere the Confraternity of the Divine Infant of Prague, and on July 24 of the same year, the statutes of the Confraternity were examined, approved and signed by Cardinal Gennari, and certified to by Very Reverend Father Luke, then Procurator General, in October, 1913. Moreover, on the Feast of St. John of the Cross, November 24, 1920, Benedict XV granted by indult, permission for a Votive Mass of the Holy Name to be said where the Confraternity is canonically erected. The statutes of the Confraternity are easy of fulfillment, and are intended to bring to mind the example of the hidden life and the ineffable virtues of the Divine Child Jesus, and to put all the members, especially children, under His protection, that by His efficacious benediction He may protect and preserve their innocence from the corruption of the world. It is required that their names be registered, and that they wear a medal of the Divine Infant. They are asked to say each day three Glorias and three times, "Infant Jesus, bless me!" They must honor the 25th of each month in remembrance of the birth of Our Lord, and attend if possible the celebrations taking place on that day. The little members must try to go to Communion as often as their age permits, and especially on the 25th of the month. All offerings made to the Infant Jesus are to buy pagan children in mission countries. What a picture! the little ones of the Little Jesus striving to bring to His tiny feet the poor little ones that sit in darkness and the shadow of death, that they may enter the light of the Kingdom of Heaven!

THE TERESIAN ARCH-CONFRATERNITY AND SCHOOL OF PRAYER

THIS Confraternity was founded at Alba de Tormes by the heroic Martyr-Bishop Isquierdo, of Salamanca, at the time of the Ter-centenary of Saint Teresa, in 1882. It was established to increase devotion to the Saint and to "nourish souls with her heavenly doctrine,"¹⁰ by teaching them to follow her footsteps in the ways of mental prayer. The motto of the Arch-Confraternity is the saying attributed to her: "Give me a quarter of an hour of prayer a day and I will give you Heaven." This saying may be traditional, for the the Arch-Confraternity arose in the home of her transpierced heart, Alba, and it is not found in her writings. In fact, some writers of late have made long disquisitions as to whether or not the Saint ever made use of such an expression. It certainly sounds like her and has borne such fruit in simple believing souls as to rejoice her heart.

St. Teresa was a philanthropist in the broadest sense of the word; she spent her life for the elevation of the human race, but she believed this elevation could only be brought about by prayer, so she not only prayed herself, but did all in her power to make others pray as well. She would not fear to promise Heaven for a quarter of an hour of prayer a day, for she was experienced in the ways of the Spirit, and she knew no soul could perseveringly look at God for fifteen minutes each day, without being lifted from the misery of life, and so transformed into the image and likeness of its Maker, that salvation would be secure. Cardinal Manning, in his preface to the Life of St. Teresa, points to her as a direct and practical example of the axiom of spirituality and of her own theology, "The knowledge of God is the nobility of the soul," and as an illustration of this axiom he recommends the work to all. There is only one door to the knowledge of God, and that door is prayer. Now, as in the days of St. Teresa, many souls are frightened by the very

¹⁰ Prayer of the Breviary for her office.

mention of mental prayer, as something difficult and dangerous, but to all such the Saint says: "Do not fear to walk in the way of prayer, believe me it is a way extremely sure; you will be more quickly delivered from temptations, when you approach Our Lord in prayer, that when you go away from Him." This Confraternity, then, perpetuates her spirit in the Church and invites all souls to pray. Those who join it promise to give a quarter of an hour a day to prayer.

The saintly Bishop, its founder, had studied the writings of St. Teresa, and understood that she had a special gift for leading souls in the way of truth. He had a profound conviction that this double apostolate of devotion to her, and of prayer, would exercise a salutary influence among Christians, and he would have moved heaven and earth to extend the knowledge of her doctrine in the Church. He said: "I have instituted the Teresian Confraternity that souls may *love* prayer," and his intention was to unite all hearts under the banner of St. Teresa, for her spirit responded to the needs of all. The Arch-Confraternity was duly organized and was approved by his Holiness, Leo XIII, the Pontiff of prayer, who enriched it with many indulgences. It numbers thousands of Associates in Europe, and the rules are printed in French, German and Italian. It is little known in America, but to the many souls who love prayer and love St. Teresa may be spoken the words of the Bishop of Salamanca: "St. Teresa, with the zeal that characterized her, has undertaken our salvation, let her not be disappointed; let us follow her on earth, for this road will lead us to Heaven."

SPECIAL DEVOTIONS

AMONG the Saints of Carmel, distinguished for miracles, may be mentioned St. Albert, St. Anastasius, and St. Elias, as they are invoked by the faithful in times of pressing necessity.

St. Albert was born at Mount Trapani, in Sicily. His father was of the illustrious family of Abbatibus and was possessed of an immense fortune; his mother, Jeanne de Palizze, was

also of the nobility. They had no children, and in their distress vowed to consecrate to Our Lady the child God might give them. Little Albert, the fruit of the promise, was the delight of all for knowledge and virtue far beyond his years.

When little more than a child, he received the habit in the Carmelite Monastery near his home, and at his profession all the nobility of the country were present. His life was an extraordinary mingling of prayer, penance, charity to his neighbor, and zeal for souls, to which God added visions and miracles. The Infant Jesus used to appear to him and rest in his arms. He lived to a great age, and in his later years retired into a desert to give himself wholly to prayer. The hour of his death was revealed to him, and many marvels announced its advent, August 7, 1306. At his funeral two Angels appeared to all present and intoned the Mass "*Os justi*" of Confessors, instead of the *Requiem* about to be celebrated. The clergy put on white vestments, as if for a Saint, and all considered that Albert was Canonized from Heaven. At the petition of Blessed John Soreth, his *cultus* was confirmed by Calixtus III, in 1453.

The use of water, blessed with a relic of the Saint, for the cure of the sick, and particularly for cases of fever, is well established in the Order of the Carmelites: and is justified by countless miracles, which have continued without interruption to the present day. This custom is of heavenly origin. St. Albert, being attacked with a grave illness, had recourse to the Blessed Virgin, who deigned to appear to him, holding a crystal cup, filled with water, which she offered him to drink. The Saint implored her to bless this water, and upon tasting it he was immediately cured.

Inflamed with charity for his neighbor, he besought the Most Holy Virgin to attach a healing power to all water which he would bless in her name and in that of her Divine Son. His prayer was granted; he used this power during life, and has continued to exercise it since his death, with marvellous efficacy, by means of his holy relics, as has been proved by innumerable persons who have taken this water with faith and confidence, while invoking his intercession.

DEVOTION TO ST. ANASTASIUS

ANASTASIUS, the Persian youth, like another Stephen, opened the way to martyrdom in Carmel, in 628. He served in the militia of Chosroes, and when, after the taking of Jerusalem, the Holy Cross was being translated to Ctesephon, the capital of Persia, Magundat (such was his pagan name) wanted to know what it was, and after repeated questioning understood that it was the Cross upon which the God of the Christians died. Moved by grace, he left the army to become a Christian, a Monk, and a Martyr.

He was baptized Anastasius in honor of the Resurrection of Jesus, such being the meaning of the name. The details of his martyrdom were recorded by an eye witness, and prove not only his courage, but his love. His persecutors strangled his companions before his eyes, saying: "Do you too wish to perish like these unfortunate men? accept honors and you are free!" He replied, "I hope to be cut in pieces for the love of Jesus Christ. You threaten me with death, thank God that for so light a suffering He lets me share the glories of His martyrs." His head was cut off and brought to the King in proof of his death, January 22, 628.

The miracles which followed were so numerous, that the Second Council of Nice paid him the following eulogy: "At the sight of the relics, or the image of St. Anastasius, the demons are put to flight, and the sick are cured." After this testimony, the pious custom was established of wearing a picture of the head of the Saint, as a preservation from sickness and the snares of the devil, and of placing it in houses and on the breasts of the dying, to sustain them during their last conflict. Such a picture is almost invariably found in the Infirmarys of Carmel, bearing the solemn words of the Council, in order that the Religious may remember to invoke their first glorious Martyr when death is near, and like him enter through the Cross into the Resurrection of Christ.

DEVOTION TO THE PROPHET ELIAS

THOSE to whom Elias is little more than a myth, should visit Mount Carmel on July 20 — his Feast. They would behold a revelation.

The chronicles of the Order give accounts of it each year, for it is a thing not of the past but of the present. The Holy Mountain is a teeming mass to celebrate *Mar Elias*, as it is called. It is not by hundreds, but by thousands, the people are counted. The Maronite Catholics are then neighborly with the Mahometans; the Druses with the Jews; the Greek Catholics with the Greek schismatics, all mingled in the same veneration and, as the chronicle remarks, "the same fear," for the holy Prophet is considered the avenger of the rights of God, besides being their compatriot. They come on foot, on asses, on camels, on horseback, in carriages, and now, in automobiles! They come in caravans on pilgrimages, and singly. On the eve, the pilgrims take their places nearest the Monastery, in every possible costume. The accounts are fascinating, and the ceremonies lend themselves to vivid description, but they would over-pass our space. The tone of the Feast is of innocent joy and profound veneration. There are two statues of Elias, one in the original grotto under the Sanctuary, reached by steps from the Basilica, another exposed in the Basilica itself; they go from one to the other, praying and asking protection — the devotion to the Prophet enters into the very life of the people.

The good Fathers lend themselves with the utmost charity to all harmless local customs. The archives of the Monastery record many well-authenticated incidents of miraculous favors, and even of apparitions of the Prophet. Children are dedicated to him and offered to God in his grotto. There are always many baptisms. The Arabs of the Greek Catholic Rite wish their children baptised in that spot, and often defer the Sacrament until their yearly pilgrimage.

The closing of the Feast leaves a beautiful picture; the sun sets in the deep blue of the Mediterranean, the Moun-

tain, so lovely in form that the Canticle says of the Bride "Thy head is as Carmel," is veiled in shadow, the moon rises over the olives, and it is night! The monks come out upon the terrace, and the traditional illumination takes place; the Monastery is outlined in fire, and as it fades away once more, the pilgrims in their turn continue the display far into the night.

Devotion to the Holy Prophet was brought into the West with the advent of Carmel, and probably no living man has so many adherents, followers, and devotees as he. East and West combine to do him homage. East, because of traditions which hang without dispersion, as clouds in summer, over those dreamy, non-forgetting, changeless peoples; West, because of the diffusion of Carmel throughout every nation.

A poor man dying nine hundred years before Christ would, in the natural order of things, find his memory as forgotten as the dust of his bones. Not so with God. A volume might be filled, indeed many have been filled, with memories of Elias. The Prophet had no home, but a solitary cave in the mountain, and divine hospitality has opened a home for him in every quarter of the world. And what more in keeping with the idea of divine economy than to believe that when an ambassador of God returns to earth after thousands of years, God should thus provide for him, and how better provide than by constituting him the father of innumerable children who everywhere claim him as their own; who treasure every detail of his life; and, what is most sublime, who offer the supreme Sacrifice many times each day in the humble cave wherein he dwelt, which has become a Sanctuary enclosed in the Basilica of Carmel. There in the Tabernacle, he will find his Master awaiting him.

Practically, the devotion has proved most efficacious, and a leaflet published at Gand, October 15, 1897, gives many instances of miraculous intervention.

The Manual of the Carmelite Order contains prayers for a procession to be made in time of drought or flood, for the holy Prophet both opened and closed the heavens, and in many countries messages are sent to the Monasteries for

prayers in either necessity. In May, 1779, there was a great drought in Rome and a Triduum was inaugurated at the four Carmelite Churches in the City. Prayers were said in honor of Elias, and the Cardinal Vicar of Rome urged the faithful to follow the exercises. The people came in crowds to the statue of the Thaumaturgus, and from the first day the prayer was granted, rain began to fall, and the devotions were continued in thanksgiving. This is only one of many analogous cases.

The Holy Prophet is invoked against pestilence, to avert public calamities, to restore peace of soul, and to draw down the blessings of God on those aspiring to perfection, as is proved in innumerable cases among the Saints and Blessed of Carmel. He is also called upon to avert wars and a remarkable instance is given when Roger of Sicily had to sustain terrible combats against the Saracens. So immediate was the answer of his prayers, that the pious Count built a Church and Monastery in honor of Elias and presented it to the Carmelites. Many churches, altars, and statues have been erected in his name; states and cities have chosen him for Patron.

This devotion is proper to these latter times when the crimes of men are such as to weary the Divine patience and draw down calamities upon the human race. It is well to seek the charitable aid of him "who has been chosen to appease the wrath of God." (Ecclesiasticus) Then, too, each day brings us nearer the time when he will come among us with the last message of mercy and forgiveness, ere he sheds his blood for the Lord "in whose sight he stands."

DEVOTION TO ST. JOSEPH

It would be impossible to close the chapter on the Devotions of Carmel, without a word regarding the glorious St. Joseph, the Protector of the Order. It is well known that the devotion to St. Joseph in the Western Church, was greatly inflamed and augmented by the increasing efforts of St. Teresa. She chose him for her master and guide in the spir-

itual life; she dedicated thirteen of her Monasteries to him, and she affirms, that she never made a request to him that he did not grant her. "Whoever does not believe me," she says, "I ask him for the love of God to make trial of the devotion for himself." The words of the Saint are well known and often quoted, but few know the extent of the zeal and love for her glorious Patron, that she infused into the hearts of her children of Carmel. A few examples will be stronger than words. Everywhere, as they went on new Foundations, the Discalced Carmelites spread the devotion. Three of the four provinces of Belgium before the French Revolution, were dedicated to St. Joseph. Of twenty Monasteries, fifteen counted him their Patron. At Liège, in the beginning of the XVIIth Century, they built the first church in the Principality of Liège, dedicated in his honor. September 20, 1686, Innocent XI permitted them to establish in this Church a Confraternity, under the title of the Patronage of St. Joseph, and the Bishop of Liège approved it in 1688. It was enriched with numerous indulgences, and these favors so rejoiced the hearts of the faithful, that the Fathers were moved to inaugurate the Confraternity with all possible splendor. The description of the solemnities surpasses anything that could be imagined in these days. The streets of the city were a mass of garlands and mottoes, and two months were spent in ornamenting the church with chronograms, inscriptions and paintings representing the Saint on his knees before the Most Holy Trinity, or receiving the homage of the Emperor, etc. The Confraternity increased day by day and the devotion of the fourteen Wednesdays, in honor of the seven sorrows and seven joys, took its rise. In 1669 there was a great pest; the Wednesdays were made in the Church of the Carmelites and the plague ceased.

Father Albert of the Saviour, in a recent work on the "Devotion to St. Joseph in the Order of Carmel," names the Religious of Carmel who have written on this glorious Patriarch, and if from the abundance of the heart the mouth speaketh, then the Foster Father of Jesus fills to overflowing the hearts of his children of Carmel.

Father Jerome Gratien, the friend of St. Teresa, opens the lists. In 1602 he published at Valence a beautiful and learned "Life of the Foster Father of the Infant God."

Father Joseph of Jesus Mary wrote on the "Excellencies of St. Joseph the Spouse of the Virgin Mary," published at Madrid in 1612. Father Cyprian of Holy Mary composed a treatise on the best manner of honoring St. Joseph, conformably to the doctrine of St. Teresa, and to this he added a Life of the Saint. He wrote the work for the Duke Charles of Lorraine, of whom he was the confessor, and it was published in 1603.

Father Paul of All Saints edited at Vienna in 1654 a Collection of Prayers, with Office and Litany in honor of the Saint.

There are many more, but the list is too long to give. The titles are suggestive of deep meditation upon the prerogatives of the glorious Saint. His "Patronage" is spoken of in 1702, and in 1720 he is called the "Protector of the faithful in life and death."

The work of Father Alexis Louis, published at Lyons in 1860,—"Manual of Devotions," went through four editions in a short time. Father Berthold Ignatius of St. Anne published a "Manual of the Association of the Children of St. Joseph"; then there is the "Crown of St. Joseph," by Father Francis de Sales and the "Golden Room of St. Joseph," by Father Averton of St. Teresa, who re-edits the work of Father John of the Cross. It is to be regretted that none of these are in English, for surely they would help devout souls, and the patient toil of so many works speaks volumes for the love and devotedness of the children of Carmel for their glorious Protector.

The first four Carmels in the United States have St. Joseph as titular Patron, and the seventh as well. Baltimore is the Monastery of the Sacred Hearts of Jesus, Mary and Joseph; St. Louis is entitled St. Joseph; New Orleans, St. Joseph and St. Teresa; Boston, Our Lady and St. Joseph; Seattle, St. Joseph.

The "Hearts of Jesus Mary and Joseph," a large oil

painting, was the altar-piece brought by the Nuns to America in 1790. It came from the Monastery founded with traditions of Blessed Anne of St. Bartholemew, favored daughter of St. Teresa, and it was the instinctive expression of love and devotion to the heart of St. Joseph as the companion heart of Jesus and Mary. It was placed in the first Carmelite Chapel in Charles County, Maryland, but was said not to be liturgical, and therefore unsuitable for a public chapel, and so was removed to the inner cloister of the Monastery, where it still receives the homage of private devotion.

The *cultus* of St. Joseph has wondrously advanced since 1790, though it is yet largely enfolded in the bosom of the Church. A remarkable book, entitled "*St. Joseph intime*," has been written by the late Rev. Charles Sauvé, S.S. It was dedicated to His Holiness Pius X of happy memory, and honored with a personal letter of commendation from the Sovereign Pontiff whose Cause is now well advanced. Father Sauvé places St. Joseph in the hypostatic order with Jesus and Mary, above all Saints and Angels. Some future century may yet permit the altar-piece its liturgical setting.

GOSPEL OF THE HOLY NAME

SISTER Marie of Saint-Pierre had been selected by God to propagate the work of Reparation through devotion to the Holy Face, as has been seen (p. 230), but while awaiting episcopal approbation, her ardent soul suffered much by the delay necessary to test her spirit. It was then God came to her assistance and, in His tender mercy, revealed to her the Devotion to the Gospel for the Feast of the Circumcision, when Jesus received His Holy Name.

"After eight days were accomplished that the Child should be circumcised, His Name was called JESUS, which was called by the angel before He was conceived in the womb." Gospel of the Circumcision, St. Luke, chap. II; v. 21.

This revelation was a solace to the heart of the little Sister, for it was the means of innumerable conversions. She

had been placed at the "Turn" as Portress, and while there was besieged by persons seeking help, cures, and consolation. It was a supreme effort for one so given to interior prayer, to give herself to the needs of the multitude, and Our Lord compassionated her difficulty and showed her His power. She was inspired to print by hand the Gospel, which is only one verse of the sacred text, and to give it to persons in need, telling them to wear it and invoke the Holy Name of Jesus. Nothing could be more in conformity with the teachings of the Church, and her Superiors at once approved. As demands for the Gospel became urgent, she could not supply them all, and other Sisters joined in the work. With their increased distribution many spiritual conversions and temporal favors resulted, and the call for them in every occasion of distress was incessant.

On February 26, 1845, took place the first formal communication of Our Lord. He begged as an alms, that the leaflets be printed and distributed freely, declaring that the victory of souls over Satan by the invocation of His Holy Name, JESUS, was a grace drawn directly from His Heart, and that the image of His Heart surrounded by the implements of the Passion, must be placed, as a seal or pledge of authentication, upon the little sachet containing the Gospel.

Later, Our Lord asked of Sister Saint-Pierre, that an image of the Infant Jesus be printed upon the leaflet with the Gospel, and she had not wherewith to incur the expense, He told her to ask His servant, M. Dupont (the holy man of Tours, already so interested in the work of reparation) to defray the cost for her, and to tell him that the Infant Jesus asked of him this charitable assistance as a tithe of his possessions.

She then said to Our Lord: "Will You promise me something for him, or some graces for his family?" And Our Lord replied: "His love is great enough to render Me this service without any promise of goods or graces, and for this disinterested love I will recompense him most magnificently in heaven. Carry out this commission as my little servant; fear

not to beg for Me, and you will have the same merit as if you yourself accomplished the work."

On the Feast of the Holy Trinity, Our Lord encouraged His little servant anew to propagate the devotion, and extraordinary graces did not fail to sanction this humble yet well-founded practice. A register was opened in the Carmel of Tours to record them, as may be seen in the life of Sister Saint-Pierre.

Prodigies continue to the present day; by the Gospel of the Circumcision Jesus glorifies His Holy Name, cures the sick, converts sinners, gives grace to the just. The words of Our Lord to the saintly Carmelite will best express the essence of the devotion.

"This is what I understand from communications that have been made to me, of the practice of wearing the Gospel of the Holy Name.

"The devil uses all possible means to snatch from Our Lord Jesus Christ, the inheritance purchased by the Cross, and he is ever seeking to rob this Good Shepherd of the Lambs obtained at so great a price. To put this ravishing wolf to flight, and keep him at a distance from the fold, Jesus has made known to me, that He wishes His sheep to be marked with His Holy Name, by wearing upon their person the Gospel announcing to all nations that the Incarnate Word was called JESUS.

"This lovable Saviour has acquainted me with the virtue of His Sacred Name; that it would drive away the demon, and that all thus placing themselves under its special protection would receive great graces. He also told me to put at the end of this little Gospel some words that would recall His victory over Satan, when He took, for love of us, the Name of JESUS.

"Our Lord made known to me that these objects of piety must not be sold, but given away in His Name, so as to be within the reach of all the faithful.¹¹ He asked of the Community as an alms, the widespread distribution of these

¹¹ Printed sheets and leaflets of the Gospels may be purchased at the Oratory of the Holy Face, rue St. Etienne 8, Tours, France; but the made-up Gospels have never been, and should not be, commercialized.

Gospels, and wished the following words to be inscribed on the end of the sheet:

When JESUS was named
Satan was disarmed.

“ He made me understand the glory it gives Him to celebrate His victory in those words, for they cause the demon to tremble with rage; and He promised to bless all who wear this Gospel, and to defend them against the attacks of Satan.”

PART THREE
SAINTS OF CARMEL

CHAPTER XXIII

THE AUREOLE OF SANCTITY

ST. JOHN of the Cross says, "One moment of pure love is more profitable to the Church, than all other good works together." Pure love is the outcome of sanctity. It rises from it as perfume from the flower; it emanates as light from the gem, it permeates as warmth from the sun. Love is holy — pure love is holiness. The measure of holiness is the measure of love. Hence, the value the Church attaches to her Saints. They are her most sacred deposit, as they cluster about the Saint of Saints in her Tabernacle. They are her pearl of price for which she would give all the magnificence of her works. Their bodies have been living tabernacles, and she folds their least shred to her bosom. She builds no altar without them; she remembers them for century upon century. Their eminent holiness is one of her essential marks, which never has been, and never shall be taken from her.

Does that aureole of sanctity which is pure love, hang over Carmel? Can the Church lift her eyes to that mount whence cometh help, and find it in her hour of need? Come and see!

In the prophetic era of the Order, Elias stood up as a fire before God, to be followed by Eliseus and the sons of the Prophet, who in numbers unknown, left all to dwell in His presence on Carmel.

In the Greek era, hermits peopled the Holy Mountain, and the surrounding country; journeying even to far-distant lands, they implanted the hermit spirit, nourished it in holy deserts where lives of angelic sanctity went out in silent homage to God alone. The early history of Carmel lives in these souls, and is manifest in the few lives that have come down to us, representing thousands of lives unknown.

Telesphorus, the Greek; Serapion, the brilliant youth, the

silent Saint of prayer; Dionysius, the hermit who became the slayer of heretics, are counted among them in the earliest centuries. Spiridion, the humble shepherd, living in the simplicity of the Patriarchs, sanctified his life by labor, prayer, and penance. He was consecrated Bishop, and was called a man of miracles. He raised the dead to life, knew the secrets of hearts, and prophesied future events. An anecdote reveals his gentle spirit. One night robbers came to take his sheep, but they were stayed by an invisible hand, and Spiridion found them in the morning unable to move, either to steal or to fly. The Saint released them, exhorted them to conversion, and gave each one a sheep, saying he would gladly have granted their desires if only they had asked him.

Hilarion, admired for his genius, loved for his virtues, left all in earliest youth and fled from solitude to deeper solitude, until he found a spot unknown to man, where he, delicate and sensitive as he was, inured himself to heat and cold in garments of skin. He built for himself a tiny cell, and there he prayed and fought the demon and worked innumerable miracles upon those who penetrated the solitude to find the Saint.

Once, when obliged to visit a Monastery, Hilarion passed through a city where all were celebrating the feast of Venus. — He worked such miracles that the chief worshippers with their wives and children, came before him bowing their heads and crying: “Baree,” meaning that they prayed him to bless them, which he did with such sweetness and humility that they would not let him go from their midst until their sacrificing priest became a catechumen. Such is the power of sanctity.

Hilarion lived to a great age, and as death neared he trembled to think of the Divine judgment, yet remembering the mercy of God, cried out: “Why dost thou tremble, O my soul; full seventy years hast thou served thy God, and dost thou fear to die!” These were his last words.

In the midst of these rugged, bearded, ascetic figures of the far past, appear two exquisite maidens, Euphrasia and Euphrosyne, Virgins of Carmel, and we are borne back to the

early ages of the Order, to the fifth century, where in the deserts of Egypt noble maidens buried themselves from God, some as Solitaries, others gathered together in Monasteries. Euphrasia is a charming figure in the several annals of Carmel. She was related to the Emperor Theodosius. Her father died and her mother took her, when a mere child, to visit a Monastery which the saintly widow wished to endow, that all in it might pray for the soul of her husband. The child, fascinated by the life she saw, wished to remain; her pleadings won for her the favor, and she gave herself wholly to God. When her mother died, she was called to the pleasures of the Court, and the administration of her immense possessions, but she answered the Emperor: "I have promised myself to Jesus Christ, I will be faithful to my vow; for the honor of my parents share the goods they have left among the poor, the orphans, the churches; give liberty to my slaves, remit all my debtors, and pray God to preserve me worthy of Him and of you."

She was a model of obedience, and is represented bearing a stone beyond human power to move, but which she lifted by the power of God.

The history of Euphrosyne, another maiden of the fifth century, is most extraordinary. She fled a great alliance and the allurements of the world, and under the name of Brother Smaragdus hid herself in the desert. Her father, who was forcing her to marry, sought her long, but finally turned to God and became most holy. At her approaching death, she sent for him, revealed her identity, and died in his arms. He would not leave her bare and hidden cell in the desert, but awaited there the call of God, leading the life of a saint until he joined his child forever.

THE MARTYRS OF CARMEL

"GREATER love than this hath no man, than to give his life for his friend," and Carmel has not failed in this supreme test. She has her cohort in the army of the Martyrs. Anastasius, the Persian youth, opened the way in 626. (p. 239)

Gerard, the holy Bishop of Chonad, was cast headlong from the summit of a mountain by his infuriated persecutors, in 1047.

Angelus, and Lanfranc his companion, were glorious Martyrs of Carmel. They were cruelly slain in 1226.

Angelus was born at Jerusalem of Jewish parents who lived in the fear of God and longed to know the truth. One day the Blessed Virgin appeared to them telling them they were in error, and that if they wished to be saved they must become Christians. Touched, and stirred by grace, they sought out the Patriarch of Jerusalem, and begged for baptism. God then gave them two sons, twins; one they named Angelus, the other, John. The two brothers were brought up in the love of God and their religion, and at eighteen both received the habit at the Carmel of Jerusalem. They were examples of the double spirit of penance and prayer, and their austerities were almost incredible.

It is the custom for the hermits of Carmel to retire into deeper solitude during Lent; Angelus, with permission, kept this solitude for five years, undisturbed save by heavenly visitants. His brother, in the meantime, was made Patriarch of Jerusalem, and ardently longed for his assistance. God made known to Angelus that he was now to be an instrument for the salvation of souls in distant lands, and that he must leave the hermit life for apostolic ends. In this he was a perfect example of the spirit of Carmel. He made known to John, his brother, the command he had received, and was commissioned to go with several of his brethren to Rome, where he had an audience with Honorius III, as is represented in the old pictures described in the History of Carmel. The Pontiff welcomed him, and sent him to evangelize Sicily.

It was at this time the Church was occupied with the consolidation of the various Mendicant Orders, and St. Francis and St. Dominic were in Rome. One day, as Angelus was coming out of the Ara Coeli, the three Saints met and recognized one another in the bonds of holy friendship. They conversed together on divine things. St. Angelus predicted to

St. Francis the stigmata he was to receive, while St. Francis, in turn, warned St. Angelus of his approaching martyrdom.

The Saint then proceeded to Sicily and there worked many miracles. In a short time he had converted 400 Jews. It is interesting to recall the fact that he was himself a Jew, and was on fire with love for his own Nation. He healed the sick, and among them the Archbishop of Palermo, who then permitted him to preach everywhere in his Diocese. In Leocadia he rebuked a great sinner, and the man swore to be avenged. The Saint continued his preaching, and St. John Baptist, by whose order he had undertaken this mission, appeared to him on the first of May and warned him of his death on the fifth. Angelus was overcome with joy, and said Mass at St. James Church in preparation. On leaving the Church, the assassin fell upon him and killed him, as he recited aloud the first Psalm, "Blessed is the man who has not taken counsel with the wicked," and then the thirtieth Psalm, "Lord, I have hoped in Thee." When he came to the verse, "Into Thy hands, O Lord, I commend my spirit," he died. This was on May 5, 1226, two years after the prediction of the Saint. At once he appeared to the Archbishop, asking burial and telling where his body was to be found. The Archbishop, in gratitude for his recent miraculous cure, gave it the most honorable burial. All details were faithfully preserved by Lanfranc, his companion, who later on shared his martyrdom, though not as yet his halo of sanctity.

MARTYRS OF PALESTINE

MENTION must be made of the "Martyrs of the Holy Land" in 1187; the multitude whom Saint Berthold saw in vision borne to Paradise by Angels as they fell by the scimitar of their persecutors. When the Mahomedans in fury tore from them their white mantles, they wore them to heaven crimsoned in their blood. And again, in 1238, can be pictured the moment when the hermits from the surrounding cities and deserts retired to Mt. Carmel for safety, and the Saracens fell upon them, massacring all without one ex-

ception, leaving the sacred mountain a wilderness, and the fountain of Elias stifled with their sacred bodies. Only by the prayers of the faithful Christians who reverently buried the Martyrs and implored the mercy of God, did it flow again, as it has flowed to this day.

We borrow the words of Père Leon, as he stood in meditation upon that holy ground, in their same habit, seven centuries later: "Hail to you, glorious spirits, whose obscure heroism I recall. The world knows not your names, but I, your brother, venerate your generosity, honor your virtue, implore your aid! History does not preserve the memory of your actions, but you have shed your blood for the faith — enough for the Christian heart. *Appelavi martyrum praedicavi satis*. May we imitate your lowly virtues that we may be worthy, if not to die for Christ, at least to live for Him." ¹

In 1291 is recorded the magnificent closing of the Monasteries of the East from St. Jean d'Acre to the Holy Mountain, and the triumph of the Monks who in their blood sowed the seed of Carmel forever. They died chanting the "Solemn Salve" which they were to finish in heaven. (p. 31) That Salve which, from time immemorial, the Carmelites, wearing their white mantles and holding lighted candles, have chanted every Saturday in homage to the Queen of Heaven.

All times, all countries, have known the tribute of sacrifice offered by the sons and daughters of the Holy Mountain, and when Carmel arose in power in the West, it was only to gather souls for new holocaust.

BLESSED FRANCIS OF SIENNA

BLESSED Francis of Sienna, 1375, so named because of his birthplace, passed his youth in worldly pleasure, and was not converted until advanced age, when he entered Carmel and became a model of penance and of burning devotion to Our Lady and to Elias. He was consumed with zeal for souls, and after his ordination gave himself up entirely to the sacred ministry and especially to the preaching of the Gospel.

¹ Caiffa, January 29, 1909.

It was on such an occasion in the public Square of Cremona, when defending the cause of truth, that he received the crown of martyrdom, being struck in the head by a stone hurled at him by an infuriated wretch. The Fathers interred him in their Church, and miracles were worked at his tomb.

ANTHONY OF HUNGARY

ANTHONY of Hungary (1399) crowned his long years of apostolic zeal by suffering atrocious torments at the hands of the Turks. He was stoned, his head crushed, his breast opened, his brain and heart torn out. He is represented with a group of martyrs — St. Lawrence, St. Stephen, St. Catherine, St. Barbara in the foreground, St. Angelo and St. Anthony, Carmelites, on either side, the latter with stones and a mallet. This picture is in the College of Aix la Chapelle.

MARTYRS OF EUROPE

IN 1566 the Huguenots fell upon the Carmel near Nîmes; they massacred all the religious, desecrating the sacred vessels, pillaging and setting fire to the Monastery. Those who fell are called in Carmel the Martyrs of Lunel, and are honored on May 18th.

In the 16th and 17th Centuries, numbers fell in Northern Europe — in England, Ireland, and Scotland; fifty-six Monasteries were suppressed, thousands of Religious led away. They were hanged, drawn and quartered; exiled, or worse, left languishing in prison, forgotten and alone for year on year, tested as the Divine Master can test only His chosen ones, until, shattering the prison of the body, more crucial than that of stone, He called them to the liberty of the children of God. They are honored in Carmel on June 22. Some few names are known, but very few, for the records had to be cast into the sea to save from suspicion the Fathers who were taking them to Rome.

Among the Martyrs of Ireland, the name of Brother Thomas Aquinas of Dublin, has been preserved. He was

clothed in the habit of Carmel in 1636, and was a distinguished preacher and missionary. One day, when exhorting the Catholics of Pontanum to firmness in the faith, he was seized and cruelly hanged, June 6, 1642. God manifested the glory of His servant by a marvellous light at his tomb the night following his interment by the faithful.

Brother Angelus of St. Joseph and Brother Peter of the Mother of God, are also mentioned. Their sufferings were great, but to the end they converted souls by their outspoken zeal. Among the Martyrs on record for refusing the oath demanded by Henry VIII are found many Carmelites. Records are found of Brother John Peacock, who suffered at Lynn, Brother William Gybson, condemned to perpetual imprisonment, and Brother Lawrence Cook, Prior of Doncaster. The commission instituted by his Eminence the Cardinal of Westminster, to establish the authentic list of confessors of the faith in those terrible days, mentions others.

In the Convent of Patras in Achaie, when the Turks became masters of that city, in 1716, the Carmelites were cruelly martyred, and others were reduced to a more cruel slavery. From that Monastery, which belonged to the Venetian Province, Missionaries went forth to enrich the fold of Christ. In Persia, Blessed Denis and Redemptus gloriously witnessed to faith. (p. 205)

In the eighteenth century, the constellation of the sixteen Virgins, the Martyrs of Compiègne, arose in splendor over the Holy Mountain, to be the inspiration of those whom the future may summon to share their testimony and their glory. (p. 350)

It has seemed well to class the Martyrs apart and to follow them as a group down the centuries, but after witnessing the torture, the fire and sword of persecution, the devastated ruins of sacrilege, we turn back many hundreds of years to a gentle Virgin Saint, who comes treading the world under her feet, casting away a crown, and holding out to all the Scapular of which she was the apostle.

BLESSED JEANNE OF TOULOUSE

BLESSED Jeanne of Toulouse, glorious among the Virgins of Carmel, was born about the year 1210-12. Her father, Baudouin, had scarcely time to embrace her after baptism when he was cruelly slain by his own brother, Raymond VI of Toulouse, a heretic. Called by the enemies of the Church a traitor, he was in truth a martyr. He was the son of Raymond V and Constance, sister of Louis, King of France. Blessed Jeanne, therefore, belonged to the highest nobility; she was a Princess whose piety equalled her beauty and intelligence. Princes sought her hand, but she despised honors and craved only to belong to God.

She went often to the "Feretra" (a quarter so-named of her native City) and prayed there at the hermitage of the Carmelite Fathers situated on the Garonne, a majestic river. It was a famous Monastery, where many miracles were chronicled. The story is quite fascinating as told in a learned work of l'Abbé Baurens de Molinier, Postulator of the Cause of Blessed Jeanne. With incredible patience, he has restored her memory, bit by bit, until her gracious image, mutilated by time, stands before us in its ancient beauty, and her *cultus* has taken on new vigor. It is astonishing what he has found of records and documents, but the history is too long for this meagre sketch.² Suffice it to say that St. Simon Stock, then an octogenarian, visited Toulouse, and Jeanne, who had been persistently refused the habit of Carmel, threw herself at his feet and implored it of him. Her refusal had been because she was a woman, and the Prior did not know, as did St. Simon Stock, that women had been admitted to the Order. The Saint hastened to clothe her in the habit, and permitted her to make her vows in his hands.

While her cousin reigned over the domain of her ancestors, she took poverty for her portion. She did not have material cloister, but she "kept intact the mystic cloister of the

² "Histoire de la vie et du culte de Bd. Jeanne de Toulouse Vierge," par l'Abbé Baurens de Molinier — Société de S. Augustin — Declée 1895.

heart." St. Simon Stock remained her Father and Director, and learning of the Scapular from his lips, she was the means of establishing the Confraternity in Toulouse, where over five thousand of both sexes became aggregated.

The last years of her life were spent in almost continual contemplation, living rather in heaven than on earth; many authors attest her holiness, and her long hours of prayer. She died March 31, 1286, and was buried in the Church of the Carmelite Fathers in the Chapel of St. Martial. Miracles at once gave proof of her sanctity, and she was publicly venerated in Toulouse and elsewhere.

Her sacred remains, hidden through fear of desecration in 1793, were found in 1805 by workmen who were demolishing the magnificent ruins of the Carmelite Church which had been secularized when the Fathers were killed or dispersed, during the Revolution. There, in the wall, lay the sacred body of Jeanne, surrounded by aromatic plants wonderfully preserved; on her breast was a parchment with documents and the prayers she was accustomed to say. The city was stirred with emotion. The Civil Authorities bore the body to the Capitol, but the Church intervened and claimed the Saint. She was placed in the Cathedral of Toulouse in the crypt of St. Vincent de Paul, and a slab commemorated the fact.

It was not until September 15, 1892, that steps for the canonization were taken. On that day Leo XIII said to l'Abbé Baurens de Moulinier, "I order you to occupy yourself with Canonizations. This work is my work of choice (*par excellence*). The intercession of the Saints at whose causes you labor will save France." This command seemed to fall from heaven, and so inflamed his zeal that, with redoubled ardor and augmented courage, the Postulator determined that Blessed Jeanne should not remain unknown. As a result of his efforts, Cardinals, Archbishops and Bishops, sixty-six Communities of Monks and Nuns, petitioned the Holy See; prodigies, favors, and miracles, made clear the Divine will; devotion spread with increasing rapidity, and the decree of Beatification was signed February 11, 1895.

BLESSED OCTAVIEN

BLESSED Octavien of Palestine was raised to life by St. Angelus as he was about to fall into the flames of hell. It was his conversion. He followed Angelus to Mt. Carmel, and from that moment until his blessed death, ceased not to weep, pray, fast, and do the most rigorous penance, that God in His love might save him from the terrors he had seen. In his Monastery, surrounded by his brethren, he peacefully gave up his soul, September 3, 1229. He is chronicled in the Acts of the Saints of Carmel.³

BLESSED THEODORIC

BLESSED Theodoric was a German. He entered the Carmel of Malines. He was distinguished for his penance. He crucified his body with incomparable rigor. He was Prior of Malines and Provincial of Germany. He made a pilgrimage to Rome, and there, and everywhere on his way home, worked many miracles. At Rome he delivered the possessed; at Sienna he gave hearing to the deaf; at Florence, he cured the paralyzed. Finally, reaching Venice, he died in the Carmelite Monastery there, October 5, 1375, with such reputation for sanctity, that the popular voice proclaimed him Blessed. Moreover, the Chapter General held at Rome in 1564, in the Convent of St. Martin-de-Monts, ordered his Feast solemnized. His Cultus has not as yet been officially recognized. Many miracles have been attributed to him, and his body is preserved incorrupt at Venice.⁴

BLESSED AVERTANUS AND ROMEUS

THE story of Avertanus and Romeus is one of the most spiritually human in the annals of sanctity. Avertanus was born at Limoges in the XIV Century, and from early childhood was on fire with the love of God. An Angel appeared

³ "Ménéloge," by Rev. Father Ferdinand, 1879. ⁴ "Ménéloge," 1879.

to him and told him Our Lady wanted him in "her Order," and he went at once to the Carmelite Monastery of Limoges. He was so exact to the letter and the wishes of his Superior, that he was called the "son of obedience."

Urged by a heavenly impulse, he asked to make a pilgrimage to Rome. The permission was granted, and Romeus, a most holy Brother, was appointed his companion. Saint recognized Saint, and their friendship, like that which knit the soul of David to the soul of Jonathan, reached such intimacy that they fully opened their hearts to one another. They offered their pilgrimage for their mutual sanctification, and growing in virtue, became more and more detached from earth, thinking only of heaven.

Together, they knelt in the Coliseum to contemplate that glorious field of struggle, where the early martyrs conquered the pagan world. They reanimated their faith at the tombs of the Apostles. Their hearts melted in union at the Crib of Bethlehem in St. Mary Major, and when all the most sacred relics had been visited, they turned their faces homeward, not knowing that it was to their eternal home God was leading them. At Lucca, they were stopped, for the plague was about, and it was feared they would bring it into the City.

Avertanus indeed fell ill, and died February 25, 1380. On that same day, Romeus was stricken with fever, and he, too, died in a week, March 4, of the same year. In his last moments, Our Lord appeared to him with a multitude of Saints, and among them Avertanus, resplendent in glory, inviting him to the joys of the heavenly country.

Laid side by side in death, the remains of the two Saints were transferred to the Cathedral of Lucca, where they are venerated today.

THE BROTHERS OF CARMEL

THE Brothers of the Order are especially occupied in the manual labor of the Monastery, though all in it, hermits as they are, have an obligation to share in the "work of the

hands," so inseparable from the contemplative life. Humble toil leaves the mind free, the soul unfettered for the repose of interior prayer, while the hands mechanically and subconsciously, fulfill the reiterated daily, hourly task. There have been many and great Saints among the Brothers of Carmel. With Blessed Romeus stands

BLESSED FRANCCUM

FRANCCUM LIPPI, a Brother of Carmel, born in 1211, was a glorious penitent of Sienna. From the deeps of wickedness, he rose to sublime sanctity. His life cannot be read without tears. He had innumerable and exalted visions, but never for a moment did he forget his sins, hence his macerations, and the instruments of them, still preserved, are terrible to behold. Before entering Carmel he went barefooted on a pilgrimage to Rome and was absolved by Gregory X. His spirit was tested year upon year, and it was not until he was seventy that the doors of Carmel opened to admit him. There was nothing sufficiently poor, humble or repugnant to satisfy him, and he became the admiration of the community and the entire city. His cell was often so flooded with light, that it was thought to be on fire. One day, while meditating upon the Passion, Our Lord appeared to him, nailed to the Cross, his Head bound with thorns, His Body covered with wounds, saying: "See, Francum, what I have suffered for men, and how slight is the gratitude they show Me." At these words, Francum burst into tears and with a discipline of iron scourged himself to blood. From that time he always held a crucifix in his hand.

His love for silence was so great he kept a leaden bullet in his mouth that he might be reminded never to speak without necessity, but his devotion to the crucifix was ever his distinguishing feature. He wished to die upon a cross like our Saviour, and his last words were, "Lord Jesus Christ, receive my spirit." Immediately after the air resounded with angelic voices leading his soul to Paradise, and such prodigies and miracles ensued, that in 1308, only sixteen years

after his death, (December 11, 1291), Clement V beatified him at the supplication of Sienna and all Tuscany.

BLESSED JACOBINI

BLESSED Jacobini, a Brother in the Carmel of Verceil, was born in 1428. From his earliest youth, he had a tender devotion to Our Lady and longed to give himself entirely to her. When very young, he went to Carmel, and for fifty-four years he was appointed to gather alms for the Monastery, going about the city and suburbs, meeting all manner of people and enduring every trial with the peace and patience of Christ. Amid surroundings that would have destroyed the interior spirit in ordinary souls, he found the secret of sanctity. His penances were extraordinary, and his prayer such that after the labors of the day he would be found prostrate for hours before the Blessed Sacrament or an altar of Our Lady, his chosen Queen. He died on his eightieth birthday, March 3, 1508, and was at once invoked. God manifested his glory by extraordinary miracles, and Gregory XVI enrolled him among the Blessed, and appointed as his Feast, March 3rd, the day of his birth and his death.

BLESSED NUÑEZ ALVAREZ PEREYRA

BLESSED NUÑEZ Alvarez Pereyra is to many an unknown saint, but a study of his biography proves him to have been a most distinguished figure in the annals of Portugal, and a glory to his Order.

At the age of thirteen, he was presented with the sword which he carried nobly through life until "the old warrior," as he was called, laid it down before his God in Carmel. As a mere boy, he attracted attention for intrepidity in trial, which was his characteristic trait. Anecdotes of his bravery could fill a volume. His compatriots were regarded throughout Europe as the most perfect Chevaliers of their time.

He was born at Lisbon in 1360, and it is a fact worthy of note, that he was the grandson of the Archbishop of Bra-

gance, the son of the Grand Master of Malta, and he himself was married to Blanche of Guadalupe. Three generations of widowers who entered religion and the Church! He had one daughter named Beatrice, who espoused Alphonse, eldest son of King John.

Núñez was Generalissimo of the Portuguese Army, founder of the royal dynasty of Bragança, and was connected with many of the Sovereigns of Europe. But more than all, he was a holy and humble saint, austere and on fire with the love of God.

On the eve of the Assumption, 1385, he marched upon Estramadura with 10,000 men, defeated the Spanish Army, which far outnumbered his, and won the decisive victory of Aljubarota, which put John I upon the throne. He considered this victory as a special grace from Our Lady for her Feast, and in gratitude to her built a Carmelite Church and Monastery at Lisbon, his native city. There he sought entrance as a Brother when sixty-two years of age, and, docile as a child, his virtues were the delight of all. Won by his influence, John Emmanuel of Portugal followed him to Carmel.

He fasted far beyond the Rule, and such was his spirit of prayer he daily served several Masses and rose in the night to spend many consecutive hours in contemplation. After ten years of such fidelity, Our Lady warned him that his end was near, and, radiant with joy, he prepared for the blessed moment. He asked to have the Passion read to him, and at the words: "Behold thy Mother" — "Ecce Mater tua" — he gave up his soul to God, May 12, 1432. The King and the whole Court attended his funeral. Notwithstanding the renown of his miracles, and the devotion of the people, especially at Lisbon, it was not until 1921 that Benedict XV, upon proof of immemorial *cultus*, gave his Mass and Office to the Order. He is represented in the habit of a Brother, carrying a questing-sack, with a discarded crown beside him, and a regiment of soldiers in the background.

At the time of the Beatification, the following decree was promulgated in Portugal:

“In the name of the Portuguese Nation, the Congress of the Republic promulgate the following decree:—

Art. I — The Portuguese Republic will celebrate each year the Feast of “Nuno Alvarez Pereira” as a Feast of patriotism. This Feast will be celebrated August 14th, the anniversary of the battle of Aljubarota.

Art. II — A monument will be erected in his honor by public subscription in the place of this battle, and the monument will bear the following inscription:

TO NUNA ALVAREZ PERERIRA
DEFENDER OF NATIONAL INDEPENDENCE
THE COUNTRY IS GRATEFUL

This was passed unanimously through two Chambers, and was ratified by the President. The National hero of Portugal is the Blessed Nuñez of Carmel.

ST. ANDREW CORSINI

Two great Saints of Carmel were born at the opening of the XIV Century, Andrew Corsini, 1301, and Peter Thomas in 1305. Both, taken from the solitude of Carmel to be raised to the office of Bishop, have brought glory to their Order in the annals of the Church.

Andrew belonged to the family of the Corsini, the highest nobility of Florence; his father was named Nicholas and his mother, Gemma. They were many years without children, and it caused them much sorrow; finally together they made a promise to offer to God and to the Blessed Virgin the child that might be given them, and their prayer was heard. Before the birth of the child, the mother had a dream. She thought she brought forth a wolf, and she saw it run into a church, and little by little, in three days it became a lamb. She told no one, not even her husband, of the dream, and soon a beautiful boy was born and named Andrew as it was the Feast of the Apostle, Nov. 30, 1301.

As the child developed every advantage of education was

given him. He was the one thought of his devoted parents and his brilliant mind was their delight, but too soon the pleasures of the world attracted him. He was a young noble and he wanted to live like others of his kind. He loved horses and dogs and wanted to carry arms, as was natural, for it was the time of the Guelphs and Ghibbelines; feuds were in the air. Only the year before, in 1315, the Florentines had been defeated at Montecatini, and the fire of his race was up. He disobeyed his parents, laughed at their remonstrances, and one day, when he spoke more scornfully than usual, his Mother bitterly exclaimed: "Ah! truly, you are the wolf I saw in my dream!" The boy, for he was only fifteen at the time, was startled. "Tell me, Mother, please tell me, what do those words mean?" She was trembling with emotion and she answered: "Listen, my son, to what I am going to tell you," and in a few strong words she told him how he was the child of prayer, that he did not belong to his parents but to God and His Holy Mother. She told of her dream, secret until then, and implored him to be no more a ravening wolf, but a reasonable man, that he might be clothed with the fleece of the Lamb, and with good heart and good will be worthy of the promise made for him. "Not for us were you born, my son, but for the Virgin Mary."

The poor boy was touched to the quick; with tears he threw himself at Our Lady's feet and implored her and her Child to intercede for him. Early the next morning he went to the Carmelite Church, and at the altar of Our Lady again besought her to change him to a lamb. He went at once to the Provincial, Father Jerome Migliorati, and, kneeling, asked the habit of Carmel. The Father wondered greatly at such a request from a youth of his standing, and would not answer until he had consulted the parents, telling them of the desire of Andrew. Knowing their goodness and their promise, one can imagine their joy; so their son was clothed in the lamb's wool of Carmel, at fifteen, and from that moment led the life of a saint.

Because of his rank and former manner of life, he was tried in every way, given the lowest, humblest work in the

Monastery. His former companions laughed and jeered at him, but he was unmoved. When it came time for his ordination he said his first Mass in a little Convent in the suburbs of Florence. After Communion, Our Lady appeared to him, saying: "Thou art my servant, I have chosen thee, and I will be glorified in thee." He was sent to the University of Paris where later he was made reader of Scripture. He wrote deep and learned works, one of them being a Commentary on the Scriptures.

In his Order he held the Offices of Prior of Florence, and Provincial of Tuscany, and in 1349 he was elected Bishop of Fiesole by the unanimous vote of the Chapter. He was known as a peacemaker between individuals and the State, and that says much in those troublous times.

Finally, in the midst of his labors, the hour came. It was Christmas night; with full ceremony, he was pontificating at the midnight Mass in his Cathedral at Fiesole, when Our Lady appeared to him in glory and told him he was to die on the Epiphany. His joy was intense. He made all his preparations, set his Diocese in perfect order, and, saying, "Now dismiss Thy servant, O Lord, in peace," he died, January 6, 1375, as Our Lady had told him. He was to be buried in his Cathedral, as is the custom with Bishops, but he directed in his will that his body should be taken to his loved Monastery of Florence. His flock of Fiesoli would not hear of it, and so the Carmelites bided their time, and at an opportune moment made the Translation in secret. It was the occasion of such astounding miracles that the Feast of the Translation was given to the Order.

Some time after his death, in 1440, the Duke of Milan declared war on Eugenius IV, then reigning Pontiff, and on the Florentines, who had granted him an asylum. The people put all their confidence in God, and went *en masse* to the Church where the body of their holy Bishop reposed. Before long, the blessed Andrew appeared to a young man and said to him: "Go, find those who command your army, and say to them from me, 'The same God, Who saved Israel from the hands of Pharaoh, will break the strength of your

enemies; do not fear to fall into their hands, because God will disperse their numbers.'” The magistrates of Florence, encouraged by these words, commenced to do battle, and a signal victory was the fruit of their faith. Pope Benedict XIV, from whose account these details have been taken said that the Florentines, who had to encounter disciplined troops, ten times as numerous as themselves, lost only ten men in the engagement.⁵

In gratitude for such a wonderful favor, Pope Eugenius IV, at the solicitation of the Cardinals, the Senate and the people, went to the Church of the Carmelites to offer solemn thanksgiving to God. The body of the saintly Bishop was exposed, with candles and incense, and the vast multitude made the vaults ring with cries of “St. Andrew, pray for us!” From this time, the Bishop of Fiesoli was considered to be inscribed on the catalogue of Saints. Urban VIII, however, canonized him with great pomp, as late as the 22nd of April, 1629. Clement XII, who belonged to the same family of Corsini, built a magnificent Chapel, dedicated to St. Andrew Corsini, in the Church of St. John Lateran, at Rome.

The facts of this Life, and especially the dates, have been taken from the volume published to honor the V Centenary of the Saint, Florence, 1872. It is a learned work of research from original documents and ecclesiastical records. The sketch of the Life, originally in Latin of the XV Century, was translated into Italian in the XVI Century. It contains many graceful poems in honor of the Saint, one especially by Corazzi, which begins by mourning the death of Dante that he could not sing the glories of Andrew, his compatriot. The Bibliography of St. Andrew is extraordinary. Seventeen Lives have been written, besides numerous notices, historical accounts, and descriptions.

⁵ “Tom. iv De Servorum Dei Beatificatione,” Lib. iv, Part i, Chap. xxxii. No. 7.

SAINT PETER THOMAS

THE second great Bishop of Carmel was St. Peter Thomas, born in 1305, at Perigord. Unlike Andrew Corsini, he was of humble parentage and very poor, but with an insatiable thirst for knowledge. He made every sacrifice, even depriving himself of necessities, to obtain his education, and soon was able to instruct himself and teach others, so that the Carmelite Fathers of Condom engaged him for their classes, and the young students were the first to avail of his extraordinary genius. Soon he begged for admission, and the Professor became a monk at twenty.

He was sent to the University of Paris and was there at the same time as Andrew Corsini, though history does not record the meeting of the young French and Italian Carmelites. The nations were apt to hold together amid the multitudes there. Peter Thomas was among the first teachers of Bologna. His sanctity was soon recognized as being equal to his learning, and he was given the highest Offices in the Order. His life may be summarized in three words: Mary, Union of the Greeks, and Jerusalem.

"Mary," for his devotion to Our Lady, his treatises on her Immaculate Conception, his visions, his inexpressible love for her; "Union of the Greeks," for it was his special mission, and for that he was sent to Constantinople by the Sovereign Pontiff; and "Jerusalem," for the Holy City was his Patriarchal See.

Clement VI had for him a marked affection, and called him to Avignon to be Doctor of Theology for the Papal Court. It was while there, on the eve of Pentecost, 1351, that he had a vision of Our Lady which hung as a bow of promise over the awful years so soon to follow. Even then the sinister shadow was cast upon the Mountain, and the great heart of Peter Thomas was rent with anguish. Prostrate, he prayed and pleaded with Mary his Queen and his Mother, to protect her Order, and she appeared to him in

glory saying: "Peter, fear not, the Order of Carmel will endure unto the end of the world; Elias has obtained this from my Son." We read that promise with joy and devotion, but then, in view of what followed, it was a vision of hope almost necessary to uphold the "Brothers of Our Lady" from despair, as pestilence, heresy, and, worst of all, schism, were to walk abroad and threaten the existence of Carmel on every side. The full account of this vision, which has brought such consolation and strength to the Order, may be found in a dissertation added to the Life of the Saint, and published at Antwerp in 1659.⁶

Rohrbacher devotes pages to Peter Thomas in the History of the Church, saying: "He was an Apostle whose heart was as big as the whole world." He was keen and clever, yet so sweet he never hurt those who sought his advice. Uncompromising as to right and wrong, he was nevertheless most tender in his treatment of souls who came to him. He was appointed Bishop of Patti and Archbishop of Candia. Charged by Innocent VI with no less than fourteen important embassies, he was sent to the Court of Louis, King of Pouille, to the Emperor Charles IV, and to John VI, Emperor of Constantinople. This City he reconciled to the See of Rome. In 1356, he was sent as Legate to the East and Examiner on questions of faith. In 1360 he anointed Peter I of Lusignan, King of Cypress and Jerusalem, and the following year the pest attacked the Isle of Cypress. The population were in consternation at the horrors they witnessed; death everywhere and in a horrible form. Peter multiplied himself, and his devotion during the pest has become a tradition in the Order. He was everywhere and everything; consoler, physician, father to the sick, to the dying, and to those who wept and could not die, for death was easier than life amid such scenes. His history would require a large volume, and through all his embassies, missions and legations, we see the humble servant of Our Lady, the Saint, moving obdurate hearts, in-

⁶ "Vita S. Petri Thomasii scripta ab oculato teste Philippo Masserio Cancelario Cypri et a Godefrido Henochenio Satillustrata Antverpiæ," 1659.

spiring heroic deeds, advancing the interests of the Holy See, and shrinking from the honors that were thrust upon him.

In the midst of the splendor of the times, and with his rank as Bishop and Legate, he lived simply like his Brethren; went on foot when possible, lived in his own Monasteries whenever he could, though his presence was claimed as an honor by Kings and Princes.

In 1365, he was made Legate and sent to preach the Crusade against the Turks. He blessed the fleets of the Crusaders amid repeated cries of "Live, Peter of Jerusalem!" "Live, the King of Cypress against the Saracens!" Thanks to his prudence and prayers, the army of the infidels was routed, and the city of Alexandria taken October 4, 1365. As was his wont, after the battle he went at once to the Carmelite Monastery of Famagusta, to remain for the celebration of Christmas. He had been wounded during the siege, by a Turkish arrow, and this was the cause of his lingering death.

He looked forward with joy to the feast so dear to him, and, just as she did later to St. Andrew Corsini, so did Our Lady appear to Peter Thomas to prepare him and warn him of his coming end, on January 6, the Feast of the Epiphany. As the hour approached, he commanded his brothers to lay him on the ground with a sack and a cord about his neck, that he might beg pardon of all the Religious gathered about him. He then tried to say the Canonical Hours which he had never missed since his entrance into Religion, but his strength failed. His Confessor finished them with him, and a little after, he died, on January 6, 1366, as Our Lady had predicted. He was buried where he died, in the Church of the Carmelites at Famagusta. He is especially invoked against pestilence and epidemics. In the allocution pronounced by Benedict XIV in 1744, at the Chapter General of the Carmelites, the illustrious Pontiff affirmed that his native city of Bologna was under great obligation to Blessed Peter Thomas, the ornament of Carmel, — "*Carmelitanum alumnum et ornamentum*," — because it was owing to his care that peace was

established between Pope Urban V, and the Viscount Barnabas, and also because he was the first to have theology taught in the Academy of Bologna, already so famous for its learning.⁷

BLESSED ANGELI AUGUSTINE MAZZINGHI

BLESSED ANGELI AUGUSTINE (1373-1438) was born the very year of the death of St. Andrew Corsini, while Florence, the native city of both, was ringing with the plaudits of the great Bishop of Fiesole. Like the Corsini, the Mazzinghi were of the most noble of the Peninsula, yet these great families, together with those of Gonzaga and Kostka, would be unknown today but for the saints they gave to God.

Angeli merited his baptismal name by his angelic life. He was characterized by devotion to Our Lady and to the Blessed Sacrament. To rare talents he joined the art of governing, and was called to fulfill the highest Offices in the Order. He possessed the power of persuasive eloquence, and was able to move the multitudes who thronged to hear him, leading them to conversion and the love of God; so much so that an extant painting represents him with a garland of lilies and roses coming from his mouth, encircling and interlacing his hearers. At his death, August 16, 1438, angels appeared visible to all, leading his beautiful soul, their companion in purity and love, to the joys of heaven.

BLESSED LOUIS RABATA

LOUIS RABATA, Prior of Randazo in Sicily, (1430) was profoundly humble. Pitiless to himself, he was the soul of charity to others. He would brave injuries and outrages to gain souls. Versed in the Scriptures, he was a great preacher and confessor, kindling in souls the flames of divine love. He was called the "Consoler of the afflicted" and the "Father of the poor" whom he fed with the alms he begged for them.

⁷ Bullarium Carmelitanum, Tom. iv, p. 326.

Wounded by an obstinate sinner, he died after months of agony, forgiving him, and joyous to suffer for God. He predicted the day of his death on May 11, 1490. His extraordinary miracles are catalogued by the Bollandists, and Gregory XVI placed him among the Blessed.

CHAPTER XXIV

THE MANTUAN GROUP

BLESSED JOHN BAPTIST SPAGNOLI
THE MANTUAN

WE now come upon a very interesting group of Mantuan Saints, interesting because of time and place. The Bull of Alleviation given at the time of the Black Death was signed 1430, and twelve years later the Mantuan Congregation of fifty Monasteries petitioned the same Pope, Eugenius IV, to permit them to form a distinct Province and to keep the Primitive Rule, which petition was granted. That same Century gave a cluster of glorious saints to the Mantuan Province, as if God visibly blessed their desires for perfection. Though John Baptist Spagnoli, called "the Mantuan," was the last in point of time by a few years, he is here mentioned first as he was intimately connected with the others, and they will be the better understood by knowing him.

When the Cause of Blessed Baptist was presented at Rome, Pius X was Bishop of Mantua (1892), and he summarized the virtues of the Blessed in a Homily delivered in the Cathedral of Mantua. The following is a brief extract:

"Baptist of Mantua was one of those prodigies in the order of grace, whose childhood was adorned with virtues beyond his years. A tender and expansive devotion to Jesus and His divine Mother, together with a sweet and recollected piety are, it is true, frequent enough with the young, but it is another thing to find mortification, detachment and the spirit of poverty. The love of penance seldom flourishes so precociously in the gardens of souls, even the most elevated. If then we find all these virtues adorning our Blessed from

his earliest youth, we can have some idea of his sanctity. Add to it the sacrifice of all earthly prospects, of all this world had to offer him that was worthy and legitimate. Perfect obedience, not only to precept, but to counsel."

These words may fitly introduce the Blessed, who was in truth an example of precocious virtue. He was of the noble family of Spagnoli; his father Peter, and his mother Constance of Brescia, of the illustrious house of Maggi. He was born March, 1448, at Mantua, whence he was called "the Mantuan." From the dawn of reason, his father, who loved him with a most tender affection, remarked his great piety and his desire of knowledge. He was preserved from all worldliness, and received the habit of Carmel as a boy of fifteen. He chose to enter a Monastery of the Mantuan Province because he knew it to be of the strict observance.

The Prior was Father Baccilliere Pietro di Vapingo, a most holy man, and the Master of Novices was the Blessed Bartholemew Fanti, who at once perceived that God had confided to him a future saint. The boy pursued his studies and was torn between his love for sacred eloquence on the one hand, and the pursuit of letters on the other. Before entering Carmel the eclogues of his early school days had been published at the instance of his friend, Pico della Mirandola. They were entitled, "*Buccolicon, Sive Adolescentiæ.*"

With permission of his Superiors, he chose the pursuit of letters in so far as was compatible with his rule of life, and such was his fecundity, that seventy great works, many in folio, are listed among his writings. One of his poems sufficed to arm Italy against the Turks; another obtained the Beatification of Blessed Louis Morbioli; another, written at the command of Pope Alexander IV, exalted the glories of Ferdinand and Isabella in the year 1492, an important year for America, but the fleet of Columbus had not then returned! John Baptist had inherited from his Spanish father his love for that great nation.

Yet other volumes sang of Our Lady and covered many subjects relating to her; the History of the Holy House of Loretto; Interpretations of Scripture; The Seven Peniten-

tial Psalms (1482); an Apologia of the Carmelite Order. For this he studied Hebrew and the Semitic languages, in order to prove, defend, and preserve the glorious history and traditions of the Order in the East. He sang the history of its greatest Saints, and of many other Saints as well, showing the breadth of his mind and of his heart. St. Blaise, St. Nicholas Tolentino, St. Margaret, Saints Agatha, Lucy, Apolonia, Cecilia, Dionysius the Areopagite, St. George, St. Albert, and his patron St. John Baptist, all received the homage of his pen. Historical Eclogues and Funeral Orations are enumerated, and the list from which these few volumes have been noted goes on to classify many works in elegant verse. He was considered one of the greatest poets of the Latin Renaissance, and was regarded by his contemporaries as another Virgil. His bust in marble, crowned with laurels, was placed by his countrymen, beside that of the author of the *Ænid*, also a Mantuan, and a figure holding a crown, regards them both with the words, "*cui dabo*," "to whom shall it be given?"

He was called "*Ter massimo*" — "thrice great," as Theologian, Philosopher, Poet, and that is one side of his life, the accidental. He is not a saint because of it. The other side shows him as a model of observance in a most observant Congregation, the more so as it was holding aloft the banner of the Primitive Rule in days of stress and trial. He was elected Prior of his Monastery, and, at the age of 35, Provincial of his Congregation. Going to Rome for the General Chapter in 1513, he was unwittingly to verify the prophecy made of him by Blessed Bartholemew Fanti during his novitiate, that "he was to become General of his Order," a most unlikely prophecy at that time for any member of the Mantuan Congregation, but so it proved. He was elected May 22, 1513, that year the eve of Trinity Sunday, in the presence of Cardinal Gonzaga, the protector of the Order. He persistently refused, and only accepted at the command of Julius II.

We hear much of what it meant to St. Teresa, after founding the Reform at St. Joseph's, Avila, to return to the Monas-

tery of the Incarnation as Prioress, but what must it have meant to John Baptist, as a member of the Reform of Mantua, to govern the whole Order under the Bull of the Mitigation? What extreme tact, what balance of judgment, what understanding of men, manners, and morals, to direct all in peace through such troubled seas. He possessed exquisite personal charm, and had only to be known to be loved. He was intimately favored by four Popes, Sixtus IV, who accorded him many privileges, Innocent VII, Alexander VI, and Leo X, who loved, admired and appreciated him.

He obtained one great favor for which every member of the Order must be grateful. The material of the habit from primitive days had been the undyed wool of the dark sheep. It was the natural color of the fleece and easy to obtain in the East where flocks and herds abounded. When coming to the West, in "cities and populous districts," far from "solitary parts," it was much more difficult to obtain, and therefore little by little, dyed garments and even black habits were coming into use. Blessed Baptist studied the primitive rule, wrote an "elegant latin letter to the Pope" as the old chronicle says, appealed to his Order, and finally carried the day, when the entire Order accepted once and for all time, the true Carmelite undyed wool, the natural "*tanne*" or "*foncé*," "dark brown or smoky color" of the so called black sheep. This fact is largely due to the persistency of Blessed Baptist.

He died in 1517, and, over a century later, he and his old Novice Master, Blessed Fanti, were found buried in the same church, both incorrupt. The documents and proofs were incontestable. The whole city poured out to pay homage to their holy bodies. As happened in so many cases, workmen were about to demolish the Carmelite Church which had been partially destroyed in some revolution, and there lay the bodies, easily recognizable, the one from his sculptured statue, the other from documents.

Immemorial *cultus* being proved, Leo XIII enrolled among the Blessed one of the greatest of our Saints.

BLESSED BARTHOLOMEW FANTI

LITTLE is known of the humble Novice Master chosen by God to be the guide of the brilliant and holy "Mantuan." Bartholomew Fanti was called the "Sentinel of the Blessed Sacrament." He was distinguished for extraordinary devotion to his Eucharistic Lord. He spent days and nights in adoration before the altar, pleading for the Church and for souls. He cured the sick with the oil of the sanctuary lamp, and might well be considered among the patrons of Eucharistic works. He is represented pointing to the Tabernacle, with enraptured countenance, as he instructs a group of his novices among whom is seen Blessed John Baptist with the aureole of sanctity.

Blessed Bartholomew died December 5, 1495, when over eighty years of age, venerated as a Saint. Nearly two centuries later he was found incorrupt as has been related. Devotion to him having existed uninterruptedly for over four centuries, he was declared Blessed by a decree of Pius X, the Pope of the Eucharist, March 9, 1909.

BLESSED JEANNE SCOPELLI

MANTUA claims two Virgin Saints, Blessed Jeanne Scopelli and Blessed Archangeli Giralani. They died within three years of one another, and must surely have known each other in life, belonging as they did to the same Province, and having Blessed Baptist as Provincial.

Blessed Jeanne was born at Reggio, in the Duchy of Mantua. Her parents were of distinguished rank and equally eminent virtue. From childhood she received extraordinary graces, and "enfeebled her little body with scourges and fasting." She determined to give herself wholly to God, nevertheless, to satisfy her parents, she agreed to remain at home and there lead as far as possible the life of a Carmelite until she was free to follow the longing of her heart.

After the death of her parents, and after four years of

prayer and effort, she succeeded in founding a Convent which she called "Our Lady of the People." She and her companions then placed themselves under the direction of the Fathers of the Mantuan Congregation, and she was at once appointed Superior of the house she had founded.

Her virtue was great, her austerities almost incredible; she fasted on bread and water from the Feast of the Exaltation until Easter; she gave long hours to prayer each day, and with such fervor that she obtained of God all she asked of Him. She suffered from cruel attacks of the demon, who vainly endeavored to deceive and terrify her, but she was invincible by the power of prayer. The Church commends this undaunted courage in the prayer of her Office, asking that we, "steadfast in the same spirit, may defeat the snares of the enemy and attain to the palm of victory."

Blessed Jeanne fell ill at the age of sixty-three, and Our Lord Himself appeared to her, inviting her to the heavenly nuptials upon a given day. She then called her daughters about her, telling them the exact hour of her departure, and saying sweet words of affection and advice. She especially besought them to be devout to the holy Scapular. Then, receiving the last sacraments, she peacefully awaited the coming of the Bridegroom as He had promised, and gently passed from earth to heaven, July 9, 1491.

The fame of her holiness and miracles grew day by day, and after a year her body was exhumed and found without a trace of corruption, distilling a fragrant oil. It was then placed in a more fitting shrine and exposed to the veneration of the faithful. Clement XIV approved her *cultus* of over three hundred years, on August 24, 1771.

BLESSED ARCHANGELI GIRLANI

ANOTHER lovely Virgin Saint is Blessed Archangeli, born at Trino on Monte Ferrato, of the noble family of the Girlandi. She was called Leonora, and when a little girl, was educated with the Nuns of St. Benedict. Her serious and elevated mind was soon remarked. She was not like other

children, but from her earliest years thought only of things above.

Her father urged her to marry, but she was firm in her determination to consecrate her virginity to God, and soon after entered the Carmelite Monastery of Parma. Here she outstripped all in virtue and perfection, but her exactitude was mingled with such rare sweetness, she won the love of all her Sisters, and though so young in years, she had hardly made her profession when they unanimously chose her as their Prioress.

After her term of Office had expired, she was sent to Mantua at the request of the Princes of Gongaza, to govern a new Monastery erected by their piety and under their auspices. She was the admiration of the city for her virtues and the multitude of her miracles. She was a living example of regular observance, and of tender and filial devotion to Our Lady.

There were numerous vocations, and all who entered loved and honored her not only as a Mother, but as an Angel of God. She called her Monastery "Our Lady of Paradise," and from her name and her Monastery, she would seem to have heeded the words of St. Paul, "Let your conversation be in heaven" — "seek the things that are above." This is her legacy to us. She died in the flower of youth, before completing her third year at Mantua. Calling all her sisters about her, she urged them on in the way of perfection, and, fixing her eyes on the Crucifix, she repeated her accustomed words, "Jesus, my Love" — "Jesus, amor meus," and gave up her soul to God, January 25, 1494.

She was buried in the Church of her Convent at Mantua, and five years later was found to be without a trace of corruption. Her greatest miracles were for cancers of the face and throat. The Supreme Pontiff, Pius IX, after four hundred years of public veneration, placed her name among the Blessed, and granted her Office to Carmel.

BLESSED LOUIS MORBIOLI

THE last of the Mantuan group is Blessed Louis Morbioli (1450-1495). Louis was born at Bologna of parents who, unfortunately for the child, died when he was very young, leaving him an orphan with an immense inheritance entirely at his own disposal. As soon as he was of age, he chose, like the prodigal, to "waste it in riotous living," and did not stop until he was literally a beggar — nothing was spared. Then, again like the prodigal, "he arose and went to his Father." He asked the charity of alms, and the "Canons of the Most Holy Redeemer" received him and cared for him at their Monastery in Venice. It was his complete conversion not only to salvation, but to sanctity.

He became seriously ill and was suddenly transformed. He besought the habit of Carmel, was received into the Third Order, and immediately went to repair the scandal he had given. He appeared publicly in Bologna in the garb of a penitent. Preaching extemporaneously, he appealed to the people; Crucifix in hand, he implored them to return to God, and great were the conversions he effected in the intensity and the ardor of his zeal, equalled only by his humility.

His penances are fearful to read of, but nothing could satisfy his thirst for immolation. He had no home until, towards the close of his life, Paul Lupar gave him a small room in his house under the staircase, which has since served as an Oratory. His sumptuous apparel was replaced by the meanest of garments, and he went barefoot in the cold of winter. When the end came, he refused a bed, and lay upon the ground to die. The entire population of Bologna proclaimed him a Saint. He was but forty-five years of age, and yet he had reaped such a harvest of souls that he was thought to have been divinely sent to reform the corrupt morals of the time.

John Baptist Mantua was then forty-seven, two years his senior, and of course, knew every detail of the history of his Carmelite brother. Later, he was instrumental in obtaining

his Beatification, for he rescued from oblivion the life of this great penitent, and in beautiful Latin verse recounted its wonders, elucidated its sanctity in such a way as to attract the attention of Innocent VIII, and secure the aureole of the Blessed.

Some centuries later, Gregory XVI confirmed the *cultus* according to the more recent laws of the Church, and appointed March 15 for his Mass and Office.

CHAPTER XXV

BLESSED JOHN SORETH

IT is impossible to do more than sketch in briefest outlines the life of this extraordinary man, this Saint of God who needs a pen of fire to depict his zeal and one dipped in the Heart of Christ to display his meek and gentle soul. Blessed John Soreth was born in Caen, in 1394, of noble and pious parents. He entered Carmel at sixteen in his native city, and at once gave promise of what he was to be. He was sent, as all were at that time, to the University of Paris and was found to have a brilliant mind. He bore off many honors and took first rank as one of the greatest Theologians of his time.

His biographer, Father Ubaltero, his brother in Religion and companion through life, says: "When he received the Doctorate it was with the applause of the Academy. The subtlety of his genius, the maturity of his judgment, and his vast knowledge were the admiration of the most learned, and enlightened men. He was avid for virtue as for science, and so mingled study with prayer and prayer with study that he was looked upon as a saint."

Soon he was named Provincial of his Order and then unanimously elected General when but forty-six years of age, a burden which cost him tears, labors, and perils not to be imagined now. His humility was never altered by honors, it seemed to thrive upon them. He sought the poorest and meanest in the house. He had a gentle and modest expression of countenance which drew every one to him. Once when obliged to give a penance to some of the Religious for the sake of discipline, he performed it with them himself. He read all hearts, and all hearts were open to him. Persons in and out of Carmel longed to talk with him, and he never wearied when he could speak of God.

He made incessant visitations to all countries when he was General, and travelled on foot or on a little ass even in the heat of summer. He was so tanned that he was laughed at and called a negro by rude country men, but nothing ever moved his gentleness. He was in terrible danger of bandits when travelling with his one companion, but always cheered and comforted those who were frightened and depressed. One time the soldiers of Charles the Bold desecrated the Ciborium when sacking a Church; he threw himself upon them at the risk of his life to secure the sacred particles and place them in safety. Liège was his spot of predilection, and he defended there the Prince Bishop Louis de Bourbon. Those who were against the Bishop attacked him, and he opened his tunic, bared his throat, and said: "Here is your target if you wish, death is a joy to me!" They were so overcome by his bravery they left him in shame.

He loved the Novices and used to seek them out, always happy in their company, saying: "Jesus said, 'Suffer little children to come unto me,' " and they were overjoyed in his presence. He could be as firm as sweet when necessary, and he used his apostolic powers against rebellious subjects. He was called by the Franciscan General "the light and strength of the mendicant Orders," and such all found him to be. Such a man could not be unknown at Rome, Calixtus III wanted to make him a Bishop and a Cardinal, but he declined, the Pope insisted and Blessed John prostrated at his feet and remained there an hour weeping and pleading and would not rise until, moved by such sincerity, his prayer was granted and he was confirmed in his Office of General. His greatest work was for the Nuns of the Order. He was their father, their friend, and their protector. (p. 43) He also did much for the establishment of the Third Order for devout people living in the world.

Soon the Order was to lose its General and Carmel a true Father. While making a visitation, he partook of some food that was poisoned, whether by the hand of an enemy or by accident will never be known. One of his companions who had eaten more freely died immediately, another was saved

and slowly recovered. Blessed John suffered excruciating agony as the poison penetrated his system, but in spite of all he proceeded to the next Monastery where he fell prostrate at the door and was taken by his beloved sons to the Infirmary. There he prepared for death, and looking towards Our Lady, he exclaimed: "O Queen of my heart, I go to see thee, to possess thee. O Jesus, be to me a Jesus!" and thus he died. It was July 25, 1471. A few days after his death he appeared in glory to Father Nicholas, a most holy religious of the Order, who, while saying his Mass, saw Our Lord as the Redeemer and our Lady in glory, and beside her Blessed John Soreth praying for the Christian world. Father Nicholas was filled with fear, but soon, remembering his intimacy with the Blessed and his love for him, took courage and spoke, imploring his father in Christ to pray for the success of the Reform and the welfare of the Order, and he felt his prayer was heard.

There were many "domestic miracles" as the old chronicle calls them, and many outside as well. The most famous was that of raising a child to life. A little boy, an only son, died, and the mother was desolate. The Saint appeared to her in majesty, and told her to make a vow and to have confidence. She could hardly await the morning, and at dawn set out for Carmel, carrying her dead child. It was laid upon the tomb of the Saint, and immediately returned to life. This miracle was published everywhere, and increased the devotion of the people. His tomb was worn with their knees, and blackened with votive candles, and yet his Cause never formally proceeded. It was not until September 27, 1866, that Pius IX confirmed his *cultus*, giving to the Order of Carmel his Office and Mass.

The facts of his life have been taken from a very ancient codex manuscript written by Father Ubaltero of Terranova, who was his constant and beloved companion until his death.

BLESSED FRANCES AMBOISE

FRANCES AMBOISE, DUCHESS OF BRITTANY, was born in 1427, daughter of Louis d'Amboise, Viscount de Thouars, and Marie de Rieux, a Breton family of the highest nobility.

From her earliest years, her virtue was remarkable. When only fifteen, she was given in marriage to Peter, the second son of John V, Duke of Brittany. His brother dying, Peter succeeded him, and in 1450, Frances being then twenty-three, received with her husband the ducal crown in the Cathedral of Rennes, with magnificent ceremony.

Hence her life shone forth "as a light set upon a candlestick," as the old chronicle has it. She labored for the Church and for religion, was devoted to the poor, visited the hospitals, and, above all, had compassion for the lepers for whom she founded two asylums.

Her husband died when she was thirty, after fifteen years of married life, "leaving her a virgin whom he had found a virgin," and she refused all noble alliances that were pressed upon her. The King of France came himself to urge her to marry, but she had already vowed her heart to God.

One day, when Blessed John Soreth, then General of the Carmelites, was making his visitation in Brittany, Blessed Frances met him and felt at once that God had sent him to her as the guide and director of her soul. He was then laboring at the establishment of the Nuns of the Order and, recognizing the greatness of her soul, he advised her to build a Monastery at Vannes, which she did. Eleven years later she entered it herself and received the habit from his hand.

The ceremony took place on the Feast on the Annunciation, March 25, 1468, in her forty-first year. Her countenance was radiant with joy and devotion. The personages of the Court and her beloved poor were present. How well they loved their gentle Lady! Her last act before entering was to see that a feast was spread for everyone to share;

as Albert de Morlaix expresses it, "all the poor had open table."

Humility was the distinguishing mark of her Novitiate. The Religious could not forget that she was born Duchess of Brittany, which meant their reigning Sovereign, and that she was also their foundress, and they thought she should have the first place after the Prioress. Blessed Frances would not hear of it. She said she was the last and the most imperfect of all. "Jesus Christ, our Spouse," she said, "came to serve and not to be served. I wish to be like Him. Never again mention such a thing, my dear Mothers. . . . Give me the place our Constitutions give me, call me not a Duchess — Madame—Foundress; I never wish to hear such words again; call me, if you please, Sister Frances, the servant of Jesus Christ." Blessed John Soreth had to intervene, knowing the propriety of the times and what was due a Sovereign. He commanded Frances to accept the place prepared for her by the Nuns, which she finally did with bitter tears and pain. She kept the spirit, however, though she could not keep the place. Soon after, quite innocently and in charity to a sick sister, one of her own household in the world, she went a little beyond what was usual with a novice in granting the sick one a request. The Prioress rebuked her severely, and asked her if she came among them to meddle with others. Without a word of excuse or explanation, the novice begged pardon of the Prioress on her knees with tears, promised to be more careful, and offered to perform any penance in reparation, if she would only not be displeased with her. The Prioress, touched by her humility, raised her and lovingly embraced her.

Her charity was proved during a contagious illness which attacked the City of Vannes and almost the entire Community. Frances was help at the Infirmary, and was almost the only one in the house on her feet. She was indefatigable, and showed her ability for every office. She made the beds, helped the sick, carried the *chauffrets* on her shoulders, beat up the fire, drew the water from the wells, gathered the vegetables, cooked the dinner, and answered the Turn.

Only by Divine help could one person have done what she did. It was a recompense from God for her charity and humility, the virtues of her Noviceship.

Blessed John Soreth who had clothed her also officiated at her Profession. The Bishop of Vannes blessed the Veil, cincture, and mantle, but the Father General conferred them.

After Profession her penance increased, and her one aim was for the perfect observance of the common life. She had great devotion to the Infancy of Our Lord. Those who have studied her life say her great attraction was to pray for the afflicted, and for Priests laboring for the salvation of souls.

In 1475, Blessed Frances was unanimously elected Prioress — she immediately declined, and it was only by obedience to the Father General, Blessed John Soreth, that she accepted. She governed with most tender, loving charity, like the saint she was.

Afterwards she went on a Foundation to Couets near Nantes, and Sixtus IV ordered her to be Prioress. Soon her last illness came upon her; she received the last Sacraments, responding to the prayers herself. She then asked that the *Stabat Mater* be read to her and, exclaimed: "O how beautiful!" her last word was: "See that God is loved above all things," and the spiritual inheritance left to her daughters may be expressed in the phrase, "Do everything that God may be more loved." The Passion according to St. John was then read, and at the words, "Into Thy hands, O Lord, I commend my spirit," she breathed out her soul. It was Friday, at three o'clock, the day and hour of the death of her Lord. She was in her fifty-eighth year, November 4, 1485, having reigned as a Sovereign, governed as a Prioress, founded two Monasteries, Bon Don and Couets, and given always joy, peace and security to her subjects in the world, and in Carmel. She was buried at Couets at the entrance to the Chapel. She wanted to be where her sisters would pass over her and remember to pray for her. The eminent Cardinal Richard of Paris wrote her Life *con amore*, in his earlier years. Blessed Frances was his country-woman, and

the Life, fascinating historically, as to his dear Brittany, is an inspiration to piety. Unfortunately, it is not in English as it should be, for the delight of many in and out of the Cloister. It was published in 1865, just after Pius IX, on the Feast of Our Lady of Mount Carmel, 1863, had approved the immemorial *cultus*.

CHAPTER XXVI

SAINT TERESA AND HER UNCANONIZED SONS AND DAUGHTERS

IT is at this period, the most brilliant star rose over the Holy Mountain, Teresa of Jesus, the glory of Carmel, of Spain, and of the Church, but as she has been, and must ever be, an integral part of the "History" of the Order, we only salute her here as the Mother of the Reform, and St. John of the Cross also, as her first spiritual son. His glory, yet in the ascendant, has just been crowned with the title of Mystical Doctor, a niche hitherto unfilled in the fabric of the Church.

St. Teresa is surrounded by a galaxy of saints. She herself canonized many of her first sons and daughters. It would be interesting to lift their individual lives from the oblivion of centuries, but the very multitude would prevent public canonization unless grouped. Causes were sent from Spain after her death, but hers only was selected. Again a number were sent from France with Mary of the Incarnation, but hers alone went through. These lives remain in the bosom of the Church and God will set them aloft upon our Altars in His own time.

VENERABLE BROTHER FRANCIS OF THE INFANT JESUS

VENERABLE BROTHER FRANCIS OF THE INFANT JESUS is one of the dearest and most charming of the approaching Causes of the Order. Villepaix, near the City of d'Alcaraz, in the Sovereignty of Toledo, was the birthplace of this lovely soul, born in 1544. His father was Matthew Pascal and his mother Mary Sanchez. He was driven from his home because of his awkwardness, but was charitably sheltered

by a kindly-hearted widow while he helped the Sacristain in the Church of the Holy Martyrs Justin and Pastor. Later he went to the hospital of the City and cared for the sick poor for twenty-seven years. His tender devotion to the Infant Jesus was the life of his soul. Christmas was his Feast of predilection, and from his first year in the hospital of Alcala he celebrated it in an original manner. He instituted a public banquet in honor of the Infant Jesus to which he invited not only the poor of the City, but of the whole Province, provided they could prove that they had gone to confession for Christmas; in other words, if he could be sure each had the door of his heart open to the Babe of Bethlehem.

The Divine Infant showed by many miracles how dear this labor of charity was to Him, and the humble brother of Little Jesus kept up the practice until his death, each year at Christmas feasting with joy his beloved poor.

One day, Our Lord revealed to Francis that He wished him to enter Carmel, and so sure was he that the call came from God that at once he vowed to take the Habit and to go as soon as he could arrange matters with King Philip II, for the King had granted him many favors, (no doubt had helped him to feed his poor) and he had promised never to go anywhere without the King's permission. So Brother Francis went to Madrid, sought an audience, which was never denied him, and said: "Our eldest Brother," (for that was his name for the King), "the Infant Jesus has told me that it is His will and good pleasure that I take the habit of Carmel, and with your permission I will conform with this desire and this order from Heaven." The King tried to dissuade him, saying it might be a temptation, and the devil be trying to put an end to the great good he was doing, helping all the poor of his Kingdom; but the Brother assured him that it was the will of God, and his Majesty would not bar the way.

His Profession was an event in the City — the concourse of people came from all parts. The Sermon was preached by Don John de Foulque, Bishop of Cadiz; and he received

the habit from Father Elias, the General of the Spanish Congregation.

Brother Francis excelled in all virtues. He who had been driven from his own poor home for incapacity, received *carte blanche* from Our Lord Himself. "Undertake what you wish in My service," said Our Lord, "and I will so arrange matters that you will always succeed." And Brother Francis, in his simplicity, took those words literally, and undertook with permission the most difficult affairs. He built houses of refuge for poor girls; he furnished houses of the poor, giving the Infant Jesus for a guarantee; he relieved distress wherever he found it, and was the almoner of Little Jesus. One example among many may be quoted. He found a poor child almost naked, and took him to a store, had him clothed from head to foot, sent him off in joy, and was going out after him when the proprietor stopped him and said: "Excuse me, I don't know you, where is my money?" The Brother had none, so he stood patiently at the door until he should see someone he knew passing. He had not long to wait. A rich merchant, one of his friends, came by and said: "What are you doing here, Brother Francis?" "I am here under arrest," answered the Brother, "for the clothes of a poor little soldier of the Infant Jesus." His good friend paid on the spot, and gave him his liberty.

In the Monastery, he did all the most lowly work; whenever there was an act of charity to be performed he was in joy. He called himself the ass of Little Jesus, and he had to carry all the burdens of his little Master wherever he found them. Our Lord lavished upon him the most extraordinary graces, visions, ecstasies, the gift of prophecy, and miracles. His contemplation was sublime, and he would rank with the greatest Saints of the Church. His devotion to the Blessed Sacrament was incomparable; St. Alphonsus proposed him as a model to his sons. His love for God was like a living flame, it burst forth in every word and action, but Christmas was the culmination. After preparing the Crib, he would pass the night in holy joy, singing, as they said, songs "lovingly spiritual and spiritually loving" be-

fore the Infant Jesus, taking him in his arms, pressing him to his heart, and even dancing in ecstasy around the Crib, as David before the Ark.

But at last the moment came when he was to have His little Jesus forever. He fell ill in December. Christmas was his last day on earth; on the 26th he passed to heaven. His brothers were all weeping around him, they loved him so, and they begged him to say something to comfort them. He could not bring himself to address them — he who had never taught others, and yet he longed to please them, so he began to talk to God aloud, with profound humility and gratitude for his vocation; then the spirit of prophecy came upon him, and he predicted the great future of the Order, declared how God loved this religious family consecrated to His Mother, and expired without agony, Sunday, December 26, 1604.

Miracles at once followed. He was venerated throughout Spain and abroad. Clement VIII sought his prayers. Father Dominic of Jesus Mary wrote his life in Latin, no doubt for his Cause. It was put into French and entitled: "The Poor Friend of the Poor and the Rich." This Life was the delight of St. Margaret Mary, as it would be to any true contemplative.¹

Brother Francis was of humble exterior, but grace so adorned him within, that he appeared to all as a masterpiece from the Hand of God. Father Andrew expresses the longing of Carmel when he says: "May his image soon rise above our Altars! "

VENERABLE STEPHANIE OF THE APOSTLES

VENERABLE STEPHANIE OF THE APOSTLES, daughter of Ferdinand Gallo and Marie Sanchez, was born at Pedraza de Campos. She was familiar with the ways of prayer at four, and her great conversion to God came at thirteen, in the midst of a simple village dance, when she saw all her companions as it were in death and Our Lord crucified in the midst of them. At this moment her soul was enlightened

¹ "Father Albert of the Infant Jesus," Bruges. The Life is also in Flemish.

as to the nothingness of all save God, and she put on the garments of virginity, awaiting the moment when she could become a cloistered Religious.

She applied at the Carmel of Valladolid, and when the Nuns wrote for advice regarding her vocation, St. Teresa, who had never seen her but who was supernaturally enlightened, replied: "Admit her without delay, for her spirit is sure: I have never seen a soul more truly favored by God than Stephanie." She received the habit July 2, 1572, as a Sister of the white veil, and for forty-five years this great soul rose as an eagle to the highest spheres of sanctity, exercising a fruitful apostolate in the Church of God.

Stephanie offered herself as a victim of penance for the sins of the world, and led a life extraordinary even in Carmel, encouraged thereto by the words of Our Lord, "It is I who give life to the soul and strength to the body." Her fasts were continual; she lived on bread and water mingled with bitter herbs, and often passed two and three days without a morsel. To this she added macerations, wearing every possible instrument of penance, and taking fearful disciplines. She wore around her neck a circle of iron; on her breast a sharp pointed cross, and a chain about her waist. Our Lord, faithful to His promise, renewed her strength, as if to prove to the world the endurance of a lover of His Cross.

Stephanie was a model of charity towards her sisters, seeing Jesus Christ in each, looking upon herself as the servant of all, and testifying in a thousand ways the love and respect due to Our Lord Himself. The Divine Master, charmed by her simple faith, recompensed her by a miracle. One day, while cooking the dinner, the pot overturned. "Oh! dear Lord," cried Stephanie, "Thy Spouses will have nothing to eat!" and at once all was in its place.

When she was given the care of the sick sisters, Our Lord would warn her how to solace them. He often appeared to this beautiful soul, and instructed her as a Master. She received the gifts of prophecy and miracles, and became a light not only to those in her own Monastery, but to all Spain. Prelates and learned men consulted her, and mar-

velled to find such wisdom united to such humility. The King and the royal family held her in such esteem that when she was sent to Rioseco on a Foundation, they pleaded for her return to Valladolid.

At length, after years of fidelity and longing, the end came. Stephanie knew the blessed moment of her death, and entered into an ecstasy in the presence of the Community. She was consumed with the desire for God, and really died of love, June 11, 1617. Her glory was visible to all. Her body was flexible and so beautiful that it seemed carved in alabaster, while her features were shining with supernatural light. One of the Sisters saw her in Heaven in the midst of ineffable splendor, living in God, as in her center.

Relics were at once demanded, and the holy body was long exposed, covered with flowers and beautiful to behold. King Philip III had always testified great devotion to her, and the Carmelites sent him the circle of iron that she had worn about her neck for forty years. Her funeral was a triumph, and the humble daughter of the poor laborer was mourned not by a City only, but by an entire Kingdom. The élite and the nobility of Spain wept upon her tomb.

VENERABLE MOTHER ANNE OF JESUS

ANNE DE LOBERA was born in Spain, November 25, 1545, the year after Venerable Brother Francis. Her father, Don Diego de Lobera, and her mother Dona Francesca de Torres, were of a nobility allied to the most illustrious names of Spain. They had two children, Anne, a Carmelite, and Christopher, a Jesuit. Anne was deaf and dumb until the age of seven, when she was miraculously cured by the Blessed Virgin, and her first words were the *Ave Maria*. While in her cradle, she lost her father, and her mother when she was nine.

The little orphans were drawn very closely together, and when her brother left to become a Jesuit, Anne felt it keenly, but consoled herself by making a vow of virginity. Coming gaily to her grandmother she said: "I am not going to cry

any more for Christopher; I am delighted that he has given himself to God, and I am going to give myself also."

Her biographies say she practiced virtue from the dawn of reason until her last sigh. So rapidly did she advance in the spiritual life that St. Teresa received her in Carmel in 1570, with these words: "My daughter, I receive you not as a novice and an inferior, but as my companion and my coadjutrix." These words were prophetic, for not only did Mother Anne found during the lifetime of St. Teresa, but after the death of the Saint, whose mantle fell upon her daughter, all eyes turned to Anne, as the exponent of her glorious Mother. She founded three Monasteries in Spain, three in France, and three in Belgium, beside being instrumental in many more. She is a magnificent figure in the Order; it was said of her that eight competent and enlightened men could not have accomplished what that one woman did. She was on fire with the love of her Order and of St. Teresa; she had her works immediately published in Spanish, and later put into other languages. When she went to Belgium, she had them translated into Flemish and even into Latin, knowing what they would mean to theologians. Moreover, she thought of the illiterate, for in those days many knew not how to read, and she planned herself a pictorial life in twenty-five subjects, that all might know St. Teresa. She brought the Fathers to Belgium, and had the Constitutions approved at Rome. She is an historic figure in the annals of Carmel. St. John of the Cross called her a seraph of love, and wrote his masterpieces of mystical theology for her and for her companions, the daughters of St. Teresa. She was one of those who had continual ecstasies and supernatural favors of miracles, prophecies, and every manner of such gifts. Her raptures were a pain to her when on Foundations and in company with seculars, and when she was present at the opening of the coffin wherein lay the body of St. Teresa, she begged her holy Mother to obtain of God their cessation and she never afterwards had one.

That scene is a memorable one. The coffin — covered with

quicklime, as seemed the invariable custom in those days — and the body of St. Teresa reposing there as beautiful and natural as in life. Anne embraced her as she communed with her interiorly, and said she never could tell what passed between their souls in that moment. It was in truth the communion of Saints. Probably such a moment gave her strength for the awful sacrifice of leaving Spain and all it meant to her, for the spread of the Order throughout the world.

Anne was a most tender mother to her daughters. They tell so simply that when she had to be away from them for a time for business or visits, they would run to her with open arms to welcome her back. She worked many miracles upon them. One had an ulcerating tooth that the physician feared to touch and that was making the Sister almost unconscious with pain. Mother Anne called her and said: "Which tooth is it?" and as she touched it, it was healed. Many like miracles could be cited.

Her sufferings at the end of her life were terrible. She had a contraction of the nerves of her whole body, and "could only crawl on the ground like a worm," as she said herself. She was doubled in two and helpless for four years. When the end came, she became straight, supple, and radiantly beautiful.

Her Cause was begun at once; her Life was written — many Lives have been written — relics were demanded, miracles were worked; why the delay, no one knows. The names of petitioning Prelates and influential persons would fill pages; miracles are in abundance, and yet nothing proceeds. There was a great movement towards the completion of the Cause in 1907, urged on by Father Berthold, Ignatius of St. Anne, and Msgr. Denis Steyart, Archbishop of Damascus, then Postulator. The process had been approved by Rescript, January 8, 1904, and now all the documents are ready. It is at a culminating point and only the final decisions are needed. God's time will surely come. St. John of the Cross, who so loved Venerable Anne of Jesus, hasten it!

FOUR COLUMNS OF THE ORDER

WE come now to a group that, like four glorious columns, supported the Order and carried on its spirit and perfection after the death of St. Teresa, though all were born in her lifetime. Their names, we fear, are little known now to the world at large, but they are household words in Carmel. We refer to:

Venerable Father Dominic of Jesus Mary 1559-1630

Venerable John of Jesus Mary 1564-1615

Venerable Peter of the Mother of God 1565-1608

Venerable Thomas of Jesus 1568-1624

It will be seen they were all born within a decade. They knew and intimately loved one another; they worked together for the glory of the Order; they were distinguished by extraordinary holiness by supernatural favors, by the spirit of contemplation. They wrote books which form a very synthesis of mystical doctrine, which recorded the history of the first Missions, and which laid down imperishable rules of claustral discipline for the Novitiates. They enjoyed the confidence of the Sovereign Pontiffs, and in consequence, were called to Rome. Two of them were elected to the Generalate; all four labored in closest unity and affection. Father John dedicated his book to Father Peter; Father Dominic appointed Father Thomas to Belgium; Father John sent for Father Dominic when he was dying, and appeared to him many times—they even said their Office together, heaven and earth uniting in this song of praise. Father Peter was first to go in 1608, comparatively young, at 43. Father Dominic, the eldest, outlived them all, dying at 71, in 1630. Their lives have been written, and are fascinating in detail and incident. Their Causes have been begun, and they are all "Venerable." What a glorious group of holy Confessors they would make at the head of the phalanx that went forth from Pastrana (that Novitiate which is the envy of Carmel to-day) to carry the Reform into Italy and to govern it dur-

ing those first years of solidifying power. There is only space for the merest word of recognition as we pass: simply a sentence to distinguish one from the other. They were one heart, one soul, one spirit, in Christ Jesus.

Dominic Ruzzola, the glory of his century, and without contradiction, the greatest man of the Reformed Carmel, was born in 1559, at Calatayud, in Spain. His mother experienced such unusual joy before his birth that she secretly felt God was reserving her child for some great end. He entered Carmel very young, and was distinguished for his brilliant mind and his contemplative spirit. These two qualities are not always united, but such was his power of concentration on the one hand, and control on the other, that after the deepest absorption in theological studies, he could dismiss all and be at once lost in profound communication with God. It was a rare privilege. He seemed to have over his interior powers something of that control known to man before the fall, and his habit of recollection brought forth in him the perfection of every virtue.

Clement VIII called him to Rome as Master of Novices, Prior, Definitor General; he became Propositor General in 1617. In Italy, as in Spain, his life was an uninterrupted series of revelations and miracles. His renown was such that Gregory sent him as his legate into the imperial army of Frederick II. It is hard to imagine those days, when the Pope's representative went on horse to battle with the Papal Standard carried before him, and with splendor of retinue. Venerable Dominic was of course unarmed, wearing his habit, and holding his Crucifix aloft, his only weapon. On the Feast of the Assumption, he fell into ecstasy, and the victory of Prague, with all its circumstances, was revealed to him. He urged the Duke to battle, and the enemy was repulsed to Pilsen with glorious success. It is here we pause to look into the tender heart of Dominic. We have seen him in the splendor of conquest, with his Papal suite, but just then, in the Château of Strakowitz, he found a little picture of the Nativity which had been desecrated — the eyes of Little Jesus, His Mother, and St. Joseph, had been pierced

by a sacrilegious hand. Dominic knelt weeping, forgetful of all in his anguish at the sight. He made a solemn vow to repair the insult. He hung the picture about his neck, and in every future battle, it was with the Cross in hand and the Crib on his heart he went forth. The decisive moment came, and the battle was miraculously won, November 8, 1620. The little picture is still venerated in the Convent of the Victoria at Rome, under the title of Our Lady of Victory. The Sovereigns of Europe united to embellish the Church. There are crowns of gold, diamonds and precious stones, and twenty-five flags, trophies of victory. Venerable Dominic kept his vow of honoring the poor little picture. His own picture may always be recognized by it, and if he is ever canonized, he will not hold the pen of a scribe for his great learning, but the picture of the Babe of Bethlehem for the intensity of his love.

On his return to Rome, he petitioned two favors of Gregory XV—the Canonization of St. Teresa, and the title of Miraculous for his cherished picture. He was then Father General, and the Order was spreading rapidly. He had many Provinces to govern. He repeatedly refused the Cardinalate offered by Paul V and Gregory XV. Urban VIII sent him to Austria as Legate, to establish peace between the Emperor and the Duke of Mantua. On Christmas day, he preached before the Court, and was ravished in ecstasy in the pulpit. Soon after he fell ill in the Palace of the Emperor, and received the last Sacraments. Saturday, February 9, 1630, the Blessed Virgin came to tell him of his death. He said farewell to the Emperor and the Court, and on the next Saturday he gently died.

Many miracles were worked and his Canonization earnestly besought, but it still waits the hour of God.

John of Jesus Mary was born at Calahorra, in Old Castile, 1564. He was on both Mother's and Father's side of a noble race. He was so precocious that, as his biographer quaintly expressed it, "the fruits of spiritual maturity were gathered with the promising blooms of spring." He was naturally keen, intelligent, prudent and active, and made his philo-

sophical course with distinction. When eighteen, he entered the celebrated Novitiate of Pastrana, in 1582, the year of St. Teresa's death; he may well have been her legacy to the Order.

After his Profession, Nicholas Doria heard him defending a thesis at Alcala and was so amazed that he sent him to the recently founded Convent of Genoa, wishing him to impress the young religious there. It was the means God took of placing him in the future Italian Congregation. Each day he learned by heart a chapter of Holy Scripture and an article of the Summa of St. Thomas; he did this on his knees with uncovered head, and so intently that it was ever after photographed on his memory. Indeed, his knowledge of the Scripture and the most subtle points of Scholastic theology was looked upon as miraculous. He was successively Master of Novices, Reader of Theology, Procurator, and finally, Propositor General in 1611. He was inclined more to gentleness than rigor, and said: "In government, it is better to draw by love than to repress by fear." One simple remark, without a shadow of reprimand, sufficed to amend anything amiss. He kept the charm of youth all his life, and a fresh fervor, and never feared to reveal with spontaneity the secret joys of his soul. The renown of his virtue filled Rome, and ecclesiastics came from all parts seeking his counsel; he was the Confessor of many. Bellarmine was devoted to him, and on one occasion, took his hand and kissed it with deepest reverence.

The Sovereign Pontiffs honored him with their affectionate confidence. Clement VIII and Paul V loved him, and the latter, when passing the Convent of La Scala, having learned that he was ill in bed, said: "Let us go to see him," and the Pope, not once but several times, went up to his poor cell when he was lying on his little plank bed, and conversed with him for some time, asking if there was anything he could do to help him, and giving him his blessing.

It was at Frascati his last illness came upon him. He sent for his beloved Father Dominic, who went at once and found Father John was overcome with joy and wholly freed from

the interior trials from which he had suffered almost his entire life. He received the Sacraments, asked pardon of all, and begged them to arrange him on his bed; then fixing his gaze on a picture of Our Lady, his face shone with beauty and his eyes expressed the joy of having found Mary and in her having found all. Then without agony or effort, he died, May 28, 1615, the Feast of the Ascension.

God at once manifested his glory to his devoted friend Dominic, who saw him shining in the splendor of the Saints. These apparitions were frequent and so familiar that the two Saints (for Saints they both were) said the Breviary together.

The body of Father John of Jesus Mary has remained intact to this day. It has been judicially examined, and the facts pronounced miraculous. He was a great writer and left thirty volumes all in Latin, but he is always especially associated with the dear Novices he loved so well. As soon as Father Peter of the Mother of God was made General, he gave Father John care of the Novices, knowing he could not do better than inspire them with the spirit of Pastrana where both Fathers had been Novices together.

The next unshaken column was Father Peter of the Mother of God, born in Arragon of a distinguished and noble family. He was noted for a passionate love of study and a precocious virtue. As a mere youth, he practiced the austerities of the cloister. At seventeen, in 1582, he entered Pastrana, the year of the death of St. Teresa, as did Father John of Jesus Mary. He made his Philosophy in Alcala, but was afterward sent to Italy. The Father General took him as companion to the Chapter of Cremona and there his power of Oratory brought him to the notice of his Superiors. He preached like an apostle for the salvation of souls. Rome, Genoa, Cremona, resounded with his praises. As we saw in the history of the Order, he was really the instrument in the hands of God to spread the Order throughout the world, for it was after hearing him speak that Cardinal Coma urged Clement VIII to bring the Fathers to Rome, (p. 55) which the Spaniards, fearful of losing their spirit, begged the King

to prevent. Clement, quite amazed, said: "Let them stay in Spain, I will found in Rome and in the Universe." The Pope made Father Peter his own preacher and kept him with him, giving the Carmelites the Church of La Scala to effect this. It was Father Peter who initiated the plan of the Foreign Missions, and he is therefore connected with the history of the Order. The simple enumeration of his duties denote powers beyond those of one man—but they are incontestably true. We quote one paragraph of his Biography:

"He exercised successively all the most honorable offices of his Order, comprising that of Prepositor General of the Italian Congregation. He filled the Office of Commissary Apostolic—General Superintendent of the Missions of the world. He was engaged in the most important affairs of the Church, Preacher of the Sacred Palace, Confessor of Leo XI and of the Holy Conclave; he repeatedly refused the Cardinalate, saying he desired much more to be purpled with his own blood which he longed to shed a thousand times for Jesus Christ."

His death was premature, at Noctiere near Naples, August 27, in 1608, when only forty-four years of age. The Pope, Paul V, in full consistory, exclaimed when he heard it: "A great column of the Church has fallen!" His body was brought to Rome, and Father Dominic who assisted at the Translation, saw it accompanied by multitudes of Blessed Spirits. Many extraordinary miracles are attributed to him.

Father Thomas of Jesus, the last of the group, was born at Baeca (Andalusia) about 1568. He, too, entered Carmel at eighteen, four years after the death of St. Teresa. He inherited her double spirit and fitly ranks with his glorious brothers. He was Professed at Valladolid and taught Theology there. He was successively Prior, Provincial, and Definitor General of all Spain.

His double spirit is manifest in that he was the founder of the most famous Deserts, and of the Foreign Mission Society of Louvain. He seemed, in his breadth of soul, to touch the opposite poles of vocation to Carmel, and this was due

to the deep study he made of the life under the new conditions, when apostolic works were imposed upon the hermit spirit. He was convinced that active zeal needs the support of contemplative prayer, as prayer must expand in active zeal. The first Desert of the Order had been founded at Pistrana, in 1592, during the lifetime of St. John of the Cross. When Father Thomas was Provincial, he established the celebrated "*Las Batuecas*" — "The Dovecote," in Spain, and later on, when he was Provincial in the Low Countries, the great desert of Marlagne, (p. 213) where souls were hidden in solitude and silence to pray for those who went forth to the ends of the earth on the Foreign Missions, and the wonders of conversion and the conquests of paganism may well be attributed to this union of prayer and sacrifice. Venerable Father Thomas is an example of the true spirit of the Order, esteeming both with admirable balance and comprehension. He was sent by Father Dominic at the request of Venerable Mother Anne of Jesus, to found in the Low Countries, and we have read of his reception there, of the esteem in which he was held by Albert and Isabella. He was a great director and guide of souls. He studied the works of the Flemish mystic of the XIV Century, Ruysbroeck the Admirable, and made efforts to obtain his Beatification. He was the one after St. John of the Cross to aid Venerable Mother Anne of Jesus, and great was her veneration for his judgment. He may be called the "Founder" in the little group of four, for he founded not only a Monastery, but an entire Province, which he dedicated to St. Joseph.

We can rejoice, then, in the first Fathers of the Congregation of St. Elias; for seventeen years the word Venerable preceded the name of the General. One name has been passed over, that of Venerable Ferdinand of Holy Mary, in the world Ferdinand Martinez, a most holy and venerable figure in the early days of the restoration.

He was born at Saint-Romain, near Astorga, in 1554, and was therefore older than the "group of four," yet he outlived them all, dying in 1631 at the ripe age of seventy-seven.

While a mere youth, he became a Carmelite, and was at once noted for his fervor even in that age of saints. He drew the primitive spirit as restored in Carmel, from its fountain source, for he knew and conversed with St. John of the Cross and St. Teresa. God thus prepared him for his future work in the Order. Such was his veneration for St. Teresa that, despite his longing and in a spirit of mortification, he would never lift his eyes to look upon her face—that face that was the inspiration of countless souls.

He was sent into Italy and was elected the first Prepositor General of the new Italian Congregation, and so well did he exercise this office that, at the insistence of his brethren, he held it for three full terms. He had the joy of securing the Beatification of the great “Mother Teresa” in 1614, being General at the time. While John of Jesus Mary was training his Novices, Thomas of Jesus was founding his Apostolic College, Peter of the Mother of God and Dominic were engaged in their extraordinary labors for the Church, he was holding the reins of government, and by his breadth of vision and large-minded charity, encouraging them all, permitting and endorsing their manifold efforts for the glory of God and the extension of Carmel.

Urban VIII held him in great esteem, chose him for his confessor, and sent him as Legate to the Court of Hungary. Great was his zeal for observance, and it was only equalled by his humility, for he made the visitation of all his Monasteries on foot, and he labored without ceasing that the constitutions of the Order be confirmed. The approbation was signed on March 22, 1631. His joy was intense, and in gratitude to God he said his *nunc dimittis* and died the following day. All Rome wept his passing as a public calamity, and the loss was irreparable to his own.

JEROME GRATIAN OF THE MOTHER OF GOD

THIS chapter would not be complete without a reference to Father Jerome Gratian, one of the most remarkable figures of the Restoration. Like his Master, he was set as a

sign of contradiction; like his Master, he became an out-cast from his Brethren, but the veil will yet be rent asunder, and he will rise triumphant upon the Altars of the Church. The words of Clement VIII were a prophecy as well as a reality: "This man is a saint."

Jerome Gratian of Alderete, was born at Valladolid on June 5 or 6, 1545. His father, Don Diego Gratian de Alderete, was secretary to Charles V, and afterwards to Philip II. His mother, Dona Juana de Antisco or Dantisco, was the daughter of a Polish gentleman, Ambassador to the Court of Charles V, who, late in life, took Holy Orders and became a Bishop. Dona Juana was a most beautiful character, and she herself undertook the early education of her son, the third of twenty children. He was very handsome and attractive, and possessed many natural gifts, and his mother communicated to him that affability and *savoir faire* which he retained through life. Later he attended the Jesuit College, and there developed a vocation to the priesthood, and though he did not become a Jesuit, he had always a great love and appreciation of the Society.

As a young priest, he had an extraordinary reputation for learning and sanctity, and at a very early age, for those days, he was consulted as a director. He visited the Carmelite Monastery to inquire about a penitent who wished to enter, and those who met him were so impressed that they began to pray he himself would have a vocation. St. Teresa joined her supplications to the rest, and besought God to grant to the then new Reform the aid of so great a soul.

The prayers were heard; one visit made to the Carmelite Fathers at Pastrana determined his vocation. He received the Habit on March 25, 1572, ten years before the death of St. Teresa who was thirty years his senior, and was professed on her Birthday, March 28, 1573. Although this great Saint had prayed for his vocation, she did not meet him until he had become a Carmelite, and she at once recognized him as the one whom Our Lord had destined to be her spiritual guide in her last and most extraordinary states of prayer.

Her devotion to him is best expressed by quoting her own words, which glow with ardent enthusiasm, and would be considered extravagant were she not the Saint she is.

“When I was staying in the town of Veas, waiting for the permission of the council of the orders for the foundation in Caravaca, there came to see me a father of our Order, a barefooted friar, by name the master Fray Jerome of the Mother of God Gratian, who, living in Alcala a few years before, had taken our habit. He was a man of great learning, understanding, and modesty, united with great goodness throughout his life, and Our Lady seems to have chosen him for the furtherance of this Order under the primitive rule.

“From the time he began his studies his father wished him to apply himself to the study of the laws: he, though very young, felt so much on the subject that he prevailed on his father by dint of tears, to let him learn theology. . . . He told me that all his worldly ease was a torture to him, for he did not think that was the right road to heaven; and he always kept certain hours of prayer, and was most recollected and modest. . . .

“Gratian took great pleasure in learning everything about the Order, and in consulting weighty authors thereupon, and frequently—so he says—had scruples about neglecting his other studies, not being able to give up this, spending therein even his hours of recreation. Oh, the wisdom and power of God! how helpless we are when we would thwart His will. Our Lord saw how necessary for the work He had begun was a man like this. Often do I praise Him for being so gracious unto us, for if I had anxiously prayed to His Majesty for a person able to arrange everything for our Order when it began, I could not have asked for such an one as His Majesty has given us. May He be blessed forever! . . .

“The Virgin, Our Lady, to whom he is extremely devout, rewarded him by giving him her habit, and so I think that she interceded with God for him, and obtained for him that grace. The cause even of his taking the habit, and of

his being so devoted to the Order, was this glorious Virgin, who would not that one who longed so earnestly to serve her should be without the means of doing so; for she is wont to help those who wish to place themselves under her protection.

“As a boy in Madrid, he used often to go to an image of Our Lady to which he had a great devotion — where it was I do not remember. He used to address her as His love, and it was the image he most frequently visited. She must have obtained from her Son for him that purity in which he always lived. He says that he saw her eyes sometimes — so he thought — filled with tears over the many offences committed against her Son. That made him very eager and earnest for the salvation of souls, and gave him a sense of pain whenever he saw people sin against God. So greatly is he under the dominion of this desire for the salvation of souls, that he regards all troubles as nothing if he thinks he can do any good thereby. I have seen this to be true in the many troubles he has undergone. . . .

“Our Lord sent the father-master Fray Jerome of the Mother of God, to our relief, for he was made commissary apostolic, and had to rule and govern both the friars and the nuns of the barefooted Carmelites. He made the constitutions of the friars; we had ours already from the most reverend our father-general, and thus it was that he made none for us, only for them, in virtue of his apostolic authority and of the good gifts, as I said before, which Our Lord had given him. The first time he made his visitation, he ordered everything so wisely and so well, thereby showing plainly that His Divine Majesty was keeping him, and that Our Lady had chosen him to be a succor of her order; and I pray her earnestly to obtain from her Son help for him always, and the grace to advance more and more in His service. Amen.”

St. Teresa wrote no less than sixty-five letters, proving her esteem for Father Jerome, confiding to him the inmost secrets of her soul, trusting his judgment implicitly, saying: “Never have I seen such perfection joined to so much

sweetness." As one of her biographers² remarks, "In these words the Saint hit upon Father Gratian's strongest characteristics. He hid under the mantle of Elias less of the fire of the prophet and more of the meekness of the Saviour of mankind."

The testimony of St. Teresa would go far to establish the Cause of Father Jerome. She supported him and leaned upon him in life, and appeared to him after death, in an extraordinary vision. Her girdle sweat blood when he was persecuted in the Order, yet she had foreseen his trials in a vision, which she relates in a letter to him. "I saw a violent tempest of trials. As the children of Israel were persecuted by the Egyptians, so shall we be persecuted, but God will enable us to pass through the sea dry-shod, and our opponents will be swallowed up by its waves."

Despite all efforts to dislodge him, he is and will ever be, a Discalced Carmelite, for he was rehabilitated by a brief of the Pope; he never professed the mitigated rule, but was allowed to keep the observance of "his first Mother" while with the Brethren who in such charity opened the door to him. He belongs to the Reform by Profession, by affection, by his labors, and by Order of the Vicar of Christ, though he was silent as to the brief declaring this, fearing to awaken new difficulties for his Order, and leaving to God the outcome. He had suffered as a martyr amongst the Turks, and though he did not die, he won the palm. He preached despite the chains that bound him in prison; converted countless souls from paganism, so that his torturers marvelled at him. After his liberation, his experience urged him to the establishment of the Propagation of the Faith at Rome, and his instrumentality has been noted. (p. 55)

He died in Brussels, whither he had been called by his friend, the Archduke Albert, and, to the joy of all in Carmel, Father Thomas of Jesus was at his side. It is said that his Cause is well advanced, being introduced by the Calced Carmelites. Would that the Discalced make reparation for the past, aiding so glorious a work by every means in their

² "Lady Lovat" — Father Benson, Herder.

power, and would that his Canonization might be the unification of the two noble branches of the immortal vine of Carmel.³

VENERABLE MARY OF JESUS

VENERABLE MARY OF JESUS, a most illustrious daughter of St. Teresa, was born at Tartanedo in the province of Guadalajara, August 18, 1560, of parents distinguished for ancestry and virtue. Before she could speak, she knew and tenderly loved God and proved her supernatural knowledge by fasting even in infancy like some of the greatest saints, as soon as she was permitted food. She loved to make little churches, and to dress her dolls to represent Our Lady, and she was ever a model of childlike virtues.

Her vocation to Carmel was supernatural; three distinct times when praying before an image of Jesus bearing His Cross, she heard the words: "I wish thee to be a Carmelite." As she hesitated where to apply, the Most Holy Virgin said to her: "I desire you to be a Carmelite in Toledo." There she received the habit, and during the ceremony two Religious saw her accompanied by Our Lord, Our Lady, and St. Joseph.

St. Teresa wrote to the Nuns of Toledo: "Daughters, I have sent you Mary of Jesus with five thousand ducats — I assure you that I would give fifty thousand with pleasure for such a one." And again the Saint said, "Mary of Jesus not only *will be* a saint, but she is one now." There was difficulty at her Profession because of her delicate constitution, but Saint Teresa wrote that if they did not admit Mary of Jesus to Profession she would be transferred to Avila, feeling confident that the Monastery which possessed her would be the most fortunate of all.

³ Many of these facts have been taken from a remarkable work compiled by Father Gregory of St. Joseph, and published in 1904. It should be translated and known to all; points are there made clear that have been totally misunderstood. "Le P. Jerome Gratien de la Mère de Dieu, Carme dechaussé et ses Juges par le P. Gregorie de Saint Joseph, Carme dechaussé," Librairie Pontificale de Frederic Pustet; Rome, Ratisbonne — New York, Cincinnati, 1904.

On her Profession day, a number of the Religious present saw Our Lord interpose His hands to receive her vows at the moment when she placed hers in the hands of the Prior-ess. She had the gifts of prophecy, discernment of spirits, visions, ecstasies, and revelations, but she was most admirable for the solidity of her spirit and the depth of her humility. St. Teresa affirmed: "Much has been said of Mary of Jesus, but now that I have seen her I declare that she is more than they have told me." She had a keen intellect and sound judgment, and the Saint used to call her playfully, "my little counsellor."

The Cardinals Quiroga and Zepata used to visit her, and Philip III sought her opinion on difficult matters, and on leaving her remarked: "Never have I spoken to a more intelligent woman."

Her piety equalled her intelligence, and her devotion to the Blessed Sacrament was so intense as to be a marked characteristic. Once on the Ascension, she cried out to Our Lord, "Thou dost not leave us orphans," and He answered, "No, I do not leave you orphans, since I remain in the Sacrament of the Eucharist. Contemplate Me in It, and behold thy heart in Me." In the Divine Heart of her Lord she fixed her abode, there she reposed, there her soul was enkindled with seraphic love, and in the brightness of its flames she saw what passed in the hearts of other ardent lovers. "To the Heart of my Jesus," she wrote, "we have to fly as doves, and there, too, make our nest." Jesus Christ said to her one day: "I hold thee in My Heart to enjoy the ardors of My love." Her devotion to Our Lady was equally remarkable, and was manifest from earliest childhood. "She is my Mother and is all goodness to me," she said, and her love was recompensed by many tender words and loving visions of our dear Lady, especially when she was suffering from severe illnesses.

Her longing was "rather to suffer than to enjoy," and in her early religious life she made a compact with Jesus never to pass a day without something to suffer. Her offering was accepted, and great were her tribulations, scruples, aridities,

abandonments, and interior trials of every description. Contempt and persecution were added to her chalice of suffering; the demon, too, was permitted to torment her innocent soul. Never did she lose interior peace, or give way to the least complaint. She rejoiced in all, looking upon trial as a mercy and a caress from the divine Hand. "Certainly," she said, "I should not be contented in this exile without suffering for God. The only good in life is the power of suffering for the Supreme Good; . . . the privation of the eternal life is only tolerable with suffering."

Mary of Jesus was regarded as a saint in life by the most distinguished theologians and contemplatives as well as by all who knew her. She died September 13, 1640, at eighty years of age, sixty-three of which she had passed in religion. Her body was preserved and distilled a sweet oil and exhaled a delightful fragrance. Devotion has spread throughout France, Italy, Flanders, and the Americas. Her Cause was begun in Toledo January 15, 1914, and was presented in Rome January 3, 1916. Favors are being granted, and it would seem that God wills the exaltation of His faithful and humble Carmelite, Mary of Jesus.

CHAPTER XXVII

THE FIRST BLESSED OF THE REFORM

BLESSED MARY OF THE INCARNATION

IT would seem God had a special design in calling the mighty of this world to the obscurity of Carmel, that the lesson of the nothingness of earthly grandeur be driven home to many hearts, and that in turn the great ones of the world learn the joys of humility and annihilation. Certainly the lesson was reiterated at this period of excessive luxury and magnificence by many holy souls entirely given to God in the obscurity of the cloister.

Mary of the Incarnation (Barbara Avrillot) was born at Paris, February 1, 1565, of parents who belonged to the highest nobility of France. In the first years of their married life their children died at birth, and in great sorrow they promised that if a child was born to them it would be dedicated to Our Lady and would wear white for seven years. Little Barbara was the answer, and she was indeed a child of Mary, the foundress of her Order in France¹ and one of its glorious Saints.

When the seven years had passed, the mother brought the little one to the Chapel of Our Lady of Liesse. She was clothed in color for the first time, and her white garments were given to the poor. She was educated at Longchamps, the celebrated Foundation of Blessed Isabelle, sister of St. Louis, where her aunt was a Religious. She too, longed for the religious life, and implored this grace of God and her parents, but to no purpose. When only sixteen they told her, as was customary in those days, that she was to marry, and she humbly accepted the decision as the will of God, saying she was not worthy to belong to Him alone. For-

¹ See page 66, for historical details.

tunately, her husband, Pierre Acarie de Villemor, was a noble Christian as he was a Christian Noble.

He was an only son; his father had died, and it was his mother alone who guarded and educated him. He was staunch in his faith, said the Divine Office through devotion, was full of charity, giving his spending money to the poor, and especially to the English priests banished from their unhappy country. When it was time for him to marry, his mother had Masses said in all the Monasteries, and mother and son together prayed God to direct his choice. The prayers were heard beyond their power to hope, and, looking upon her beautiful new daughter, the mother used to say she did not know which of the two she loved the most. She consulted Barbara in all things, and did not wish to do anything without her. The love was mutual, the gentle girl cherished and obeyed both mother and son with untiring devotion.

Her home life is fascinating to read. She had six children, and was always with them, even at play; training them, watching over them, severe only in teaching them to conquer nature, tender in every need. St. Francis de Sales was the intimate friend and confidant of all. Her three daughters became Carmelites. Of her three sons, one became a priest, one a magistrate, one a soldier. She was an angel with her domestics, urging them to daily Mass and Communion. Andrée Levoix,² her maid, was well-nigh as holy as her Mistress, and knew all the secrets of her soul—hiding and excusing her from visitors when she was in ecstasy, understanding her condition when she suffered much from those who did not know,—for as Madame Acarie lived and dressed according to her position and fulfilled her social duties as her husband wished, no one suspected that God was overwhelming her with supernatural favors. When in rapture, she was thought to be ill, and such severe remedies were applied as to cause intense suffering, and even endanger life.

² Andrée became Sister Andrew of All Saints; the very first to cross the sill of Carmel in France, and the first to die, five months after her entrance.

Her charity was great; she gave generously to all, and what was more, she gave herself, for she was dispenser of alms for the King and Queen, and never wearied of the poor and needy who flocked to her. Fired with zeal, she brought the Carmelites from Spain to France, as has been seen. (p. 66) She superintended the building of the Monasteries with such skill as to astonish the workmen. She had a brilliant mind, and her Director put difficult questions to her which she answered as if she had studied the Summa of St. Thomas. She foresaw her husband's approaching death, and later beheld him in glory. She then entered Carmel, and lived there only four years, a model of every virtue. She died April 18, 1618, and her life was immediately written by her Director, the celebrated André du Val, a Doctor of the Sorbonne and one of the glories of the Church of France in the 17th Century. He was the friend, counsellor and confessor of St. Vincent de Paul. The "Life" went through seven editions in three years. Her reputation for sanctity spread rapidly, the great and lowly went in procession to her tomb. St. Francis de Sales, St. Jane Frances de Chantal, Marie de Medici, Anne of Austria, went in pilgrimage, and countless souls as well, yet because of political revolutions and new ecclesiastical laws, and despite petitions to Innocent X, Alexander VII, from the royalty of Europe, the Cause dragged, and was not taken up at Rome for over a century.

Finally, Madame Louise, the Venerable Teresa of St. Augustine, petitioned Pius VI to re-open the Process. The king, the clergy of France, and the people united in their pleading, and on May 24, 1791, Mary of the Incarnation was declared Blessed.

The ceremonies preliminary to her Beatification were unusual and remarkable. On October 15, the Feast of St. Teresa, 1788, the Sovereign Pontiff Pius VI went himself to the Carmelite Monastery of the Four Fountains at Rome for the publication of the Decree regarding her heroic virtues. He was accompanied by the Cardinal Duke of York, Postulator of the Cause; Cardinal Archinto, Prefect of the Con-

gregation of Rites, the Promoter of the Faith, the Protonotary Apostolic and a number of other Prelates. The Pope having celebrated mass, entered the enclosure of the monastery with his attendants, and seated upon a throne erected in the choir of the Religious, ordered the reading of the Decree. Later the Decree of Beatification appeared, which began as follows:

“If the multiplied wounds inflicted upon the Church in France have torn the paternal heart of Our Holy Father, Pius VI, the same Kingdom offers him great consolation in the venerable Servant of God, Mary of the Incarnation, who, in the judgment about to be proclaimed, has been found worthy of the honors reserved to the inhabitants of the Heavenly Country. . . . We have reason to hope in the Lord that, in ordaining for her public veneration, her nation by rendering her homage and imitating her virtues, may draw down the abundant fruits of her protection and obtain from Heaven that Religion there may return to its primitive purity.”

The celebrations were magnificent in Rome, but France was on the verge of the Reign of Terror, and could not inaugurate the Solemn Triduum. The Saints can wait, and the Church never forgets. A hundred years later, May 24, 1891, Cardinal Richard published a Pastoral letter extolling the virtues of the Blessed as daughter, mother, wife, widow, and religious. He held up the noble Parisian of the XVII Century as a model of the Parisians of the XIX, and celebrated for the Centenary the festivities denied to the Beatification. This is surely a Cause meet for Canonization.

BLESSED MARY OF THE ANGELS

ONE of the first of the daughters of St. Teresa to be raised to the Altar after her holy Mother and holy Father, seemed to unite in herself the characteristics of both.

Blessed Mary of the Angels was called the Saint of Obedience. She was born at Turin, January 7, 1661, of noble parents. Her father, Giovanni Donato Fontanella, was

Count of Santena; her mother's father — still greater glory — was first cousin of St. Aloysius. God claimed the child for Himself from the first dawn of reason; instinct drew her to the Tabernacle, and she longed for Communion at four years of age. She loved to pray and converse with a little brother who was especially dear to her, while her little sisters were at their innocent play. A devoted nurse often spoke to her of the saints, of their love for God, and their penances in the desert; her heart was so inflamed that she said to her little brother: "Come, let us go to the desert, and we will do penance and think of God." So they hid some bread, just enough to bring them there, when God would Himself take care of them; and they watched where the big key of the door was placed, that when all were asleep they might take it and fly. In the meantime, they lay down to wait, and alas! fell sound asleep, and when the nurse came in the morning, the hero and heroine were still asleep with the provisions beside them. "Marianne" was in despair, and would not tell her secret, but finally it was discovered to the amazement of all.

When only fifteen, this beautiful soul heard the call of God, and went to the real desert of Carmel, where she became a saint. She had many visions and revelations from heaven. Her macerations and penances were beyond description. She had visits from kings and queens and the great ones of earth who came to consult her and seek her prayers, but her one longing was for humiliation. One day Our Lord appeared to her in company with St. John of the Cross, and asked her what she desired. True to her "holy Father," she gave his own answer, "Lord, to suffer and to be despised for Thee!"

Her Life, published in English for her second centenary in 1917, is full of charm and inspiration; ³ one would wish to quote many of its beauties.

Her death was glorified by radiance that seemed to come from heaven. Those present never wearied looking at her. At the hour of the evening Angelus, she received the last

³ Blessed Mary of the Angels, by the Rev. George O'Neil, S.J. M.A. R. & T. Washbourne, Paternoster Row, London.

anointing, and remained with exhausted body but unclouded soul. All present asked her blessing, and she humbly complied. The Provincial asked her to bless the Carmelite Province, men and women; her humility had its last test, but obedience conquered. "I beg the Heart of my God to bless this Province and keep all its religious true children of our holy Mother St. Teresa." Later, those near heard her cry for release, "*Cupio dissolvi*," — "O that I be dissolved to be with Christ," but the end did not come. Remembering her extraordinary obedience, the thought came that she might be waiting for the last command, and Father Raphael approached, saying in firm and gentle tones, "Mother Mary of the Angels, you have lived a life of obedience. Now, if Our Divine Lord wishes you to be with Him, die by obedience; give Him the soul He gave you, and go forth to praise Him in glory." At these words, she made a movement as of one taking flight. She cast one look at her crucifix, so tender, so majestic, she seemed really gazing on the Divine Person of Jesus Christ, and without struggle or shadow of the darkness of death, she breathed her last.

Her passing was a grief to the whole city. "The Saint is dead," they cried with one voice. She appeared in glory to Religious of the Monastery, and miracles took place immediately. King Victor Amadeus, with Cardinals and Bishops, petitioned the introduction of her Cause, and it was begun by Benedict XIII in 1724. Pius VI advanced it, but it was not until February 26, 1865, that Pius IX placed her among the Blessed. The House of Savoy had petitioned in the past, and he who received his cross from the bannered cross of Savoy — "*Crux de Cruce*" — placed the crown of Saintship upon her head.

CHAPTER XXVIII

ST. MARY MAGDALEN DE PAZZI

THE very year of the death of St. Teresa, 1582, gave St. Mary Magdalen de Pazzi to Carmel and to the Church. It was the year of her entrance — she who is to-day one of the greatest Saints of the Order. So often it has been thus in the history of the Saints — the thread is unbroken from century to century, and holiness is the pledge of God's promise to abide always with His own.

St. Mary Magdalen was descended from the illustrious family of the Pazzi, which, on her father's side, was connected with the di Medici, and on her mother's, with the Buondelmonte. She was born at Florence April 11, 1566, and, as the Italian Life says, "If you ask in Padua to see the Church of *the Saint* they bring you to St. Anthony's; if in Bologna you want the street, the place, the Church of *the Saint*, they lead you to St. Catherine's; so in Florence all pertaining to *the Saint* is of St. Mary Magdalen de Pazzi, the glory and pride of Florence, and this despite the presence of St. Andrew Corsini and other blessed ones. There she lies in death as in life, perfectly preserved for over three hundred years, a trifle dark perhaps, as anything, even paper, braving the sunlight for centuries might be, but God has not permitted "His holy one to see corruption" and it is a lasting miracle.

It was said of her that she never gave pain to anyone, — not even to her mother at her birth. She was given to God and the things of God from her cradle. As a tiny child, she gave away all she could hide of her food to the poor. She dropped it into the Prisoners' baskets, which in those days of faith and charity hung from their prison windows, mutely asking an alms for the love of God. When only four, she longed

for Holy Communion, and used to keep close to her mother and reverently touch her on the days her mother had received. She had the gift of prayer at seven, and used to hide in corners, the better to commune in solitude with God. One day, after searching the whole house for her, she was found behind the bed, lost in what seemed to be her first ecstasy; she knew and saw nothing of what was going on about her. As a child she wove thorns to wear as a crown going to bed.

When only sixteen she entered Carmel, pining away with desire for God. She chose the Monastery of St. Mary of the Angels, now commonly called of St. Mary Magdalen de Pazzi. It was founded in 1450, and was the first Monastery of the Nuns in Italy. This Monastery was begun by four pious Florentine ladies who, on the Feast of the Assumption 1450, publicly took the habit in the Church of the Carmelite Fathers of St. Fridian, and led a holy life in their own house, being styled "Sisters of the Virgin Mary." The news spread, and other ladies asked the habit also. Blessed John Soreth was General, and in 1453, the year he obtained the Bull of Nicholas, on the Feast of the Assumption two virgins of the families of Fillipi and Chellini were clothed and went to live with these new daughters of Carmel. The Community so increased that soon it took the form of a Monastery, called St. Mary of the Angels. In the course of time two nieces of Urban VIII, daughters of Don Barbarini, took the habit there.

The life in the world of St. Mary Magdalen de Pazzi was one of most extraordinary marvels. Her ecstasies, visions, and raptures were almost continual. She worked countless miracles, delivered the possessed, and healed the sick, but was, withal, of great common sense and understanding. One day her future Novice Mistress said, "Child, if you wish to become a Nun you will not be able to pray as you do in the world, you must perform your exercises with the others." "Mother," she replied with reverence, "I know that whatever is done in religion under obedience, is in truth a prayer." She was of cheerful and bright disposition and used to say when she saw the novices distressed, "Calm

your heart, dear sister, God does not pour His graces on sad souls." When she was Novice Mistress herself, she read the secrets of hearts and knew the little trials and temptations of her novices, answering them even before they spoke, and expressing their difficulties more clearly than they could explain themselves.

She had communications with many of the Saints: St. Augustine, St. Catherine, St. Angelus the Carmelite, especially. Her revelations regarding St. Aloysius were famous and were used in his process and in her own. The most remarkable vision was that of April 4, 1600. She was rapt in spirit in the Noviceship and saw the glory of St. Aloysius. Surprised at the sight of an object so transcendent, she cried out: "O what glory is enjoyed by Aloysius, the son of Ignatius! . . . I should not have thought there was such glory in heaven! . . . He is a great Saint . . . we have Saints in the Church (meaning relics in their Church)¹ whom I do not believe to be in such glory as Aloysius . . . I would go through the world to declare his glory . . . would that I could show it to all that all might glorify God! . . . It is because he was interior. . . . He is an unknown martyr, for to him who loves Thee, it is a martyrdom not to love Thee as he desires." She said much more, too long to quote here. It was authenticated in 1606 by the Archbishop of Florence for the Process of Aloysius' Beatification.

St. Mary Magdalen fulfilled perfectly many of the active offices of the Monastery despite her most extraordinary supernatural life which was beyond the power of exaggeration. We know of no adequate account in English to express the mingling of these two opposite conditions in a unified whole of exaltation, and sane, simple virtue. When God sends ecstasies they never destroy the Christian life.

The Saint died at Florence May 25, 1607, was Beatified by Urban VIII in 1626, Canonized by Alexander VII in 1669. Many years after her death her body was found in a state of perfect preservation, and is magnificently enshrined at the Monastery where, with permission, Mass is constantly said by devout pilgrims from near and far.

An antique volume of nearly four hundred pages, bound in gilded parchment and published at Naples in 1675, gives an account of the first Church erected in honor of the Saint six years after her canonization. It was a magnificent edifice with lapis lazuli Altar and with many embellishments. The book proves the extraordinary devotion of the Neapolitans, and gives a list of the great men who petitioned that the Saint be Patroness of their City. It gives lengthy accounts of the Canonization ceremonies, and is dedicated to his Eminence "Cardinal Innico Caracciolo" Archbishop of Naples. The religious enthusiasm of past centuries is communicated to one who turns its pages, brown with age, but vividly black in print.

CHAPTER XXIX

CAUSES IN PROCESS

THERE are many interesting "Causes" now in process, which leads us to hope for new Beatifications and Canonizations, and in a General Chapter at Rome, a Vice-Postulator was appointed for every Province, in order that details might be accumulated for the introduction of new ones.

VENERABLE TERESA MARGARET (REDI)

A CAUSE very near completion, is that of the Venerable Teresa Margaret (Redi) of the Sacred Heart. She was born at Arezzo, of illustrious parentage, on July 15, 1747, the eve of the Feast of Our Lady of Mt. Carmel. From earliest youth she said, "Jesus, I wish only to please Thee, and to become a saint." St. Aloysius was her model, and she sought to reproduce his life in hers. She entered the Carmel of Florence at eighteen, and was consummate in virtue from the first day. She died at twenty-two, in the reputation of sanctity, March 7, 1773. In four brief years she had woven her immortal crown. Pius VI introduced her Cause, Gregory XVI declared the heroicity of her virtues; it remains for His Holiness Pius XI to place this exquisite flower of Carmel upon the Altar! When her tomb was opened, she was found fresh and ruddy as in life. Miracles have been worked and are about to be examined, and it was hoped that the Beatification would adorn the Centenary of St. John of the Cross, 1926.

VENERABLE MARGARET OF BEAUNE

ON February 7, 1619, Venerable Sister Margaret of the Blessed Sacrament, better known as Margaret of Beaune,

was born of the family of Parigot. She was favored with extraordinary graces, and was the apostle of devotion to the Infant Jesus. She is like an exquisite delicate flower among the Saints of Carmel, and every detail of her life has been preserved to us in the numerous biographies that bear her name. She made a vow of virginity in her twelfth year, and her full but brief existence was a tissue of marvellous and supernatural manifestations. Yet so sweetly and gently bestowed by heaven and received by her, that they seemed as much of nature as of grace, and as if an angel from the Face of God had been caught and prisoned in a mortal frame.

She entered Carmel in her twelfth year, just after her first Communion, and was in ecstasy when she crossed the enclosure, and they led "the little one," as they called her, to the hermitage of Our Lady, where she remained in prayer. Her Mistress, herself an extraordinary soul, knew by revelation that the Mother of God took her as her own in a special manner. She was given to Carmel to fulfill her mission, which was the spread of devotion to the Infant Jesus, and, owing to her inspiration, the Arch-Confraternity of the Holy Infancy was founded. (p. 233)

She lived in the mysteries of the Divine Infant, and built her spiritual exercises upon them, writing pages of such tender piety as would seem to emanate only from intimate revelations of the Virgin Mother herself, so far were they beyond the power of ordinary meditation. She was continually in adoration of the Infant Jesus, and in her last illness, while suffering intensely, she was questioned by her Confessor as to her dispositions, and she answered: "I am suffering the Passion of Our Lord in my body, but the Divine Infancy is to be consummated in my interior. When all is consummated, the Divine Infant will draw me to Himself." She celebrated the mysteries of the Infancy from the 16th to the 25th of each month, beginning with the Expectation of Our Lady. The last month of her life she followed all her usual devotions on her death bed. She completed them on the 25th of May, and died the following morning. Sweet odors

filled the Monastery; guards had to be put at the grates to keep the people from breaking them down, they so longed to look upon her in death, and it was said that her aspect was that of a child of twelve years.

Her Life was written almost immediately and dedicated to the Queen, Anne of Austria. It contains attestations and approbations of Bishops, Doctors of Theology, Professors, Cannons, Superiors of Orders, Physicians, and the royal family, with miracles and glorious manifestations. Her *cultus* has been uninterrupted by revolutions, dispersion of the Monastery, changes of time and government, down to the present day. To use the expression of Père Bourgoïn, "She was incessantly occupied with the Nativity of Jesus. I believe the grace of this mystery has been given her in such plenitude that she may pour it in abundance upon the Church of God," and, we add, extend the "family of the Infant Jesus," as He Himself named the Arch-Confraternity.

God, for some unknown reason, did not permit the advancement of her Cause. The Process and the Manuscripts were mislaid, and not until 1850 were they recovered. October 27, 1866, Monsignor Rivet, Bishop of Dijon, reopened the canonical inquest interrupted for more than two centuries, and two years later the documents went to Rome. Many celebrated ecclesiastics, Cardinals and Bishops have petitioned for its advancement. It was definitely introduced and accepted in 1875, hence the title Venerable is given to the little Margaret. In December, 1905, Pius X solemnly decreed the heroicity of her virtues. We may not as yet offer public homage, but private veneration is permitted, so all are asked to invoke the Venerable Margaret whose presence even on earth "rejoiced all hearts, and brought with it a special grace."

VENERABLE TERESĀ OF ST. AUGUSTINE

VENERABLE TERESA of St. Augustine was not only the saviour of Carmel in days of political persecution, but a

saint as well whom it is hoped will be venerated upon the Altar of God.

Madame Louise of France, daughter of Louis XV, was born at Versailles, the eve of Our Lady of Mt. Carmel, July 15, 1737. She was keen and vivacious, but sweet-natured as well. She was not yet five years old when she said to her governess, "You know well, Mimi, that I love God, and that every day I give Him my heart, but tell me, what is He going to give *me*?" The reply of Madame de Soutlanges was admirable. In a few words suited to her age, she told the little Princess of all God had done for her; the food He sent her, "no man could make a grain of wheat;" the garments she wore spun by little worms for her, the air she breathed, the light, the earth, the sky, "all you have, all you are, is from God." The lesson was clear to the child, and ever after she would say: "We must thank God for that — God gives us this." One day she heard the thunder and she said: "Did God do that?" He was ever in her mind, and she gave Him *all* in return.

At an early age she took the secret resolution of becoming a Carmelite, and the account of her vocation was one of sublime perseverance. Her health was weak, but she pleaded and prayed and exercised herself in mortification amid the brilliant life of the Court, which touched her not, and one can scarcely imagine the splendor of it now. Nothing could win her from her resolve; but her Director, the Archbishop of Paris, restrained her for years, and not until she was thirty-three would he permit her to go. She entered the poorest Monastery of Carmel — a wooden banister had to be put to the open stairs lest she should fall — she would have no exceptions made for her; she toiled and worked like the humblest in the house, and she persevered in this to the end.

She was bright and gay, and made nothing of the austerities of the life. She "nearly died of laughing" at the pitying letters she received. She "slept for hours" on her straw pallet as if it were a bed of feathers. One difficulty she had, the long kneeling customary in Carmel, but, with a novice

companion, she made a Novena to St. Aloysius and was perfectly cured for the rest of her life.

Kings, Princes, Emperors, came to visit her; she would take no compassion from them; her poor cell was dearer than the Palace. Her father, Louis XV, left her in admiration when he visited her in her Carmel of St. Denis.¹

Her life with God was simple, straightforward, without ecstasy or spiritual phenomena, "she herself was the extraordinary manifestation of God's power," as a king once said on leaving her. She surpassed the rule with rude fasts, and such macerations that at one time her life seemed in danger, but she felt herself a public penitent for France, and God permitted her immolation.

She died December 23, 1787; her last words were, "Come, let us arise, let us hasten to Paradise." Her Cause is advanced, — Pius IX declared her Venerable in 1873. It has been intimated that because of her royalty and the troublous times in France, its completion has been delayed; surely the days of the kings are so lost in shadow as not to interfere with honors of the Church abundantly merited by this great, generous, and ardent soul, the lineal descendant of St. Louis.

MARY OF JESUS CRUCIFIED

AFTER many wanderings, a "little Arab" from the midst of the Orient, entered the Carmel of Pau at the age of twenty-one years, and, as an humble Sister of the White Veil, gave herself wholly to God in a life of prayer and penance. She was Mary Baouardi, later Mary of Jesus Crucified, who died in the odor of sanctity at the Carmel of Bethlehem, August 26, 1878, at the age of thirty-three years, and whose life from birth to death was so remarkable for supernatural favors, ecstasies, prophecies, and miracles of every sort, that it cries aloud for the seal of the Church to approve its extraordinary mission in these sceptic days.

¹ The Sovereign of a nation and his visiting Kings, may enter the enclosure. The Church does not shut the door upon one who can command it to be opened.

Little Mary, born January 5, 1846, was a gift of God to her good parents, Uniat Greeks of a village in Galilee. Twelve boys in succession had been born to them but to die, and in sorrow and anguish they made a pilgrimage on foot to the Crib of Bethlehem, to implore of God a girl. Their prayer was heard, and little Mary came to bless them and the Church, and to found (through her supernatural influence) a Monastery of Carmel at Bethlehem, the very spot of the pilgrimage that had won her soul from God, and where she was to die.

When Mary was only three years of age, her father became ill, and feeling death approaching, took her in his arms and turning to a statue of St. Joseph said: "Great Saint, look upon my child; the Blessed Virgin is her Mother, deign also to watch over her; be thyself her father," and having uttered this prayer, he died. Her mother also died soon after, and the child was left alone to be cared for by relatives. From the age of five years, she fasted rigorously every Saturday until evening, and began even then the life of austerity she led until death.

Her entire consecration to God came about in this way. She had a great love for cleanliness, and noticing that the little birds they had given her to play with, never washed, she wanted to render them this service, and they all died! Overcome with childish grief, she was burying them in the garden, when she heard a voice saying: "Thus all things pass away; if you wish to give Me your heart, I will remain always." This sentence impressed itself upon her soul; she never wearied of repeating it; the remembrance of death never left her; and her life thenceforth was wholly given to God. She was well born; her relatives were rich and clothed her beautifully, but she would say: "Why do you so cover a body that is to become the food of worms?" They planned for her a favorable alliance, but to their disgust she cut off her beautiful hair, thus to prove her severance from the world. Finally, when every means of escape failed, she secretly left the house, abandoning herself to the care of Our Lady, who, through many vicissitudes, led her safely

to Carmel. From the moment of her entrance, she was distinguished by a sanctity twofold in spirit, wherein sound good sense and most extraordinary mysticism were admirably harmonized. Through the most astounding manifestations of God, and despite her lowly position as a Sister of the White Veil, she became the instrument of three Foundations: Mangalore (India), Bethlehem, and Nazareth.

In the tranquillity of the cloister, as in the absorbing occupations of new Monasteries, she was always in her humble place, doing her own work, and, if she could, that of others. Her ecstasies were continual, but they never interfered with her duties, and could always be governed by obedience. At times she experienced spiritual favors like those of the greatest Saints; the stigmata, the physical wound in the heart (attested by doctors after her death), the crowning of thorns, and many mysteries of the Passion, yet humility was ever her distinguishing feature; she called herself the "little nothing," and her name in the Community was "the little one."

Her gift of prophecy was stupendous; she knew events of the Church long before their occurrence, and in every case she was correct. The death of Pius IX with his immediate glory in heaven, was revealed to her, and she saw the Blessed Virgin waiting to crown him. This she wrote to the Patriarch of Jerusalem, who received her letter before he learned by dispatch of the death of the Holy Father. She wrote of the accession of Leo XIII in most touching language. "I have seen the Holy Father that God has chosen. Our Lord held His Hands over his head — he is elected — he is most humble. He prayed, he sought among the Cardinals for the one most humble to be his own choice, but God has chosen *him* as the most humble; he seems to repulse with his hands those of Our Lord, or rather, the dignity, and the more he does so, the more does God press His Hands upon his head. . . . The successor of my Father (Pius IX) is chosen. God consecrates him — God loves him and he loves God. We will have a Father little, humble, detached. He leaves honors for others, he is not for himself,² he loves poverty.

² "il n'a pas le moi"

. . . He says: 'I am not able'; Jesus says: 'I will be with thee.' Oh what joy! we will have a good Father." This ecstasy took place February 18, 1878, and on succeeding days.

Ten years before, in August 1867, in a vision the Prophet Elias said to her, speaking of Pius IX: "This Father is a Saint! After him will come another like no other; he will suffer much at the hands of God; there will be no crosses like those he will have. The third Holy Father (Pius X) will be the Seraph." That was thirty-six years before the accession of him who will yet be called a seraph of love in the Church of God. Even now (1926) his Cause is introduced, miracles are multiplied, and Pius XI, gloriously reigning, is receiving petitions from the hierarchy near and far; from Australia, from America, and from the ends of the earth. His tomb is a spot of pilgrimage, and there is no question of the outcome of the Process.

But to return to Sister Mary of Jesus Crucified. She made many prophecies regarding the Community of Bethlehem and they have been literally fulfilled, especially during the late war, 1914-1918, when the Nuns were dispersed, but, as she predicted, the Monastery remained intact, though other religious houses in the immediate vicinity were sacked and demolished. She watched over all like an angel according to her promise, and now the Nuns are peacefully and happily pursuing their monastic life there.

Sister Mary died August 26, 1878. She was thirty-three years of age, and was mourned by countless souls in and out of the cloister. The workmen about the Monastery, called her their "little Mother," and were inconsolable. Her life has been written more than once, and bears the seal of highest approbation. The Patriarch of Jerusalem, his Eminence, the late Cardinal Camassei, wrote: "I have read page by page her extraordinary life, and I find Sister Mary of Jesus Crucified to be a true glory of Carmel, a brilliant star of the Monastery of Bethlehem." His Beatitude opened at Jerusalem the informative Process of her Cause of Beatification in July 1919; it was advanced to Rome under the present Patriarch, Msgr. Barlassina, and on the 15th of

July, 1924, the Sacred Congregation of Rites approved the revision of the writings of the Servant of God. The formal "Introduction of the Cause" will soon crown, we trust, this first phase of the Canonical Process, bringing with it the hope of Beatification in the near future.

The prayers of all those who love Carmel are asked for this intention, that in the words of her recent biographer: ³ "a new rainbow of peace and reconciliation may glow in the skies of the Oriental Church, when Mary of Jesus Crucified — she who claims the rare privilege of being the little compatriot of Jesus and Mary — is raised to the Altars of the Church of God."

REVEREND MOTHER ADELAIDE OF ST. TERESA

THERE is question of a new Cause of interest to all Americans — the introduction of the Process of Beatification of Reverend Mother Adelaide of Saint Teresa, in the world, Adelaide O'Sullivan, born in New York, October 8, 1817. She entered the Carmel of Guatemala, South America, and was professed October 15, 1844. This Monastery had been founded by Mother Anne of St. Joachim, in 1667, when Guatemala was a City of New Spain. It was opened with full ceremony: the clergy, all the religious of the City, the Royal Council, the priests carrying statues of St. Joseph and St. Teresa, and the Bishop bearing the Most Holy Sacrament. After an era of peace, the Carmelites were driven from their Monastery by President Barrios in 1874. Mother Adelaide was then Prioress; she yielded only to force. The Nuns were cruelly treated and ordered to leave their Convent under pain of being shot.

Through the influence of the American Consul, the Prioress and four of the Nuns were allowed to leave the Country. They went to Cuba and Havana, and then to Savannah, Georgia, and finally to Yonkers, arriving September 29, 1879, but the poor exiles were not welcome, even though

³ Rev. Denis Buzy, S.C.J. aumônier du Carmel de Bethlehem, "Vie de Soeur Marie de Jesus Crucifié."

their Superior was a native of New York, and they had to look for a home elsewhere.

The Bishop of Leon, Spain, invited them to his Diocese, met them in person, and led them to their future home. The Archbishop of Guatemala made arrangements to send on their money, \$40,000, the gift of a devoted Benefactress. They purchased a ruined Convent in Grajal, Spain, and all contracts were signed to rebuild it, when the Archbishop of Guatemala died of apoplexy, and his lawyer absconded with all their money, leaving the Nuns in want in a strange country, but not with strangers, for their Bishop stood by them, and allowed them to remain. In time, by superhuman energy and undaunted courage, their Monastery was established and freed from debt, rich in the poverty of Christ.

Now they have the glorious privilege of introducing the Cause of its noble Foundress, Mother Adelaide of St. Teresa, O'Sullivan, who died at Grajal de Campos, April 15, 1893, in reputation of sanctity. The Process was solemnly opened September 24, 1923, by his Lordship, José Alvarez Miranda, Bishop of Leon, and is fostered by Father Joachim of the Holy Family, Vice-Postulator of the Order in Spain. The Spanish chronicle exclaims, "Would it not be glorious if the Cause rapidly progressed, that the first Saint of North America might be a daughter of Saint Teresa!"

CHAPTER XXX

RECENT BIOGRAPHIES

MARIE-AIMÉE OF JESUS

MARIE-AIMÉE OF JESUS — Dorothy Quoniam — was born in the little village of Rosel in Normandy, January 14, 1839, of most holy parents. They were of humble origin, but noble with the refinement of spirituality, a most unusual type. Her mother led the life of a saint, and trained the child from her cradle in the ways of the interior life. The crucial trials of the little family, poverty, illness, the death of mother and father, made it necessary for Dorothy to seek shelter in an orphanage. There she was received with the utmost kindness by the Sisters of Charity, and a trial that would have been bitter to the rebellious heart became for Dorothy the preparation of an elect soul. Of unusual intellect, she profited by every hour of her meager education, and though loved by her young companions and secretly admired, for she was ever most kind and gentle with them, they stood a little in awe of her, for she seemed a being of another sphere. It was clear that she was to be a Religious; it was her only thought — but where! . . .

The Sisters of Charity often took their children to walk in the afternoons, and the Carmelite Chapel near the Luxembourg was a favorite station on the way. There they paid a little visit to Our Lord, and sang simple hymns for the various feasts. One day (Dorothy was then about seventeen) they went to the other side of the City and visited the Carmel of the Avenue de Saxe. The moment Dorothy crossed the sill of the Monastery, she heard in the depths of her soul this word: "It is here that I wish thee to remain." Overcome with emotion, she understood clearly and positively that this

was the Monastery God had chosen for her. With heroic perseverance she overcame obstacles that were almost insuperable, and was finally permitted to enter Carmel, August 27, 1859, the Feast of the Transpierced Heart of St. Teresa.

Nothing of the observance was strange to her; solitude was her element, silence her joy. Her life was a model of perfection, and lay in ordinary ways, till one evening in 1863, when her mission was revealed to her in what appeared a simple, but was in truth, an extraordinary manner.

At the close of the usual evening recreation, the Prioress told of a visit that day from the Archbishop of Paris who had come to ask the prayers of the Community for what was a great grief to him, — the publication of an impious life of Our Lord, by Renan; a life which denied the divinity of Jesus Christ and parodied the divine life in an unworthy manner. The Community uttered an indignant protest, and just then one of the Nuns happened to look at Sister Marie-Aimée. She was livid and trembling, and seemed about to lose consciousness, but the bell for the close of recreation rang, all dispersed, and she was able to reach her cell.

When alone, she shed a torrent of tears, and then after prolonged prayer she rose, and as if to satisfy her love and protest her faith, she began suddenly to write the first verse of the Gospel of St. John: "In the beginning was the Word, and the Word was with God, and the Word was God." She would have wished to dip her pen in her blood as, with inspired swiftness, she wrote on, covering the paper with spontaneous effusions of her mind and heart; "I have believed," said the Prophet, "therefore have I spoken," — "I have loved, therefore have I written."

Light succeeded light, page followed page, until she stopped as suddenly as she had begun, breathless and ashamed, realizing that she had written without counsel, without obedience. She thought to tear up the burning pages, but it seemed impossible, some power withheld her. Père Gamard, S.J., was the Confessor of the Nuns; she spoke to him and to her Prioress, and showed them what she had written; they were deeply moved and urged her to continue.

"My child," said the learned Jesuit, "the Divine Master has assisted you. I find no error; continue until light and inspiration cease, or obedience is withdrawn."

Thus began the mission of Sister Marie Aimée in Carmel and for the world. Henceforth she lived the Life she wrote — the "Life of Jesus Christ as studied in the faithful soul"; and she died May 4, 1874, in her thirty-fifth year, just after she had completed its last lines. It was a colossal work of six volumes, and divided into six parts, the first being entitled: "Jesus in the Bosom of the Father before His birth — 'In the beginning was the Word.'" The second, "The Incarnation and the Infancy;" the third, "The Life in the Desert," by many considered the most remarkable of the series. It is a study of the Divine Attributes as contemplated by Jesus during the forty days' solitude in the desert. The fourth part is devoted to the "Public Life" and covers two volumes. This has been considered less remarkable, probably because the subject is more familiar and has been exhaustively treated by writers and theologians for centuries, but what is original is the application of the incidents of the Gospel to the Life of Jesus in the faithful soul. This is entirely new in thought and expression. The fifth part is devoted to the "Passion," and the sixth to the "Glorious Life," and treats of the Life of Jesus in the Blessed Sacrament unto the end of time. The fifth and sixth parts are briefer, and are comprised in one volume.¹

This Life was no refutation of Renan; Marie Aimée never saw his impious work, nor would she have read one word of it — the knowledge of its existence was the occasion, the sword of sorrow that pierced her heart, that the Soul of Jesus be laid bare to the souls of men. Her work is probably one of the most remarkable that has ever come from the pen of a woman, and it is pure inspiration. Our Lord did not permit her to have in her cell, or to consult, a single volume. He was Himself her Teacher, her Master — His Soul was her only Book.

¹ The Carmelites of Santa Clara are hoping soon to publish this work translated into English.

To understand something of the character of the work, let us quote a few words here and there of the compendium of approbation that precedes its opening Chapter. "Here, as always with the Carmelite spirit, we find the highest exaltation with the most solid sense. Mysticism is based upon faith; theology is reduced to practice; dogma is exemplified in virtue; there is no 'thin air,' no vague vision, but a defined pathway (if it be in the heavens) that leads to God."

Cardinal Amette, writing to the Carmelites of the Avenue de Saxe then exiled at Natoye, felicitates them for giving their treasure to the world, and praises the Work as being the dictation of the Master of souls, He Who alone could inspire considerations of such clearness and elevation, where knowledge turns to love, and love leads to sacrifice. M. Demimuid compares it to Fénélon for language, to Bossuet for orthodoxy, so firm, so sure even in the highest flights of genius, and marvels at its author of humble origin, of limited education. It reveals, he says, a soul formed with particular predilection to draw other souls to Him, and to exercise over them, if I dare say it, the fascination of sanctity. One cannot know of her without hoping the Church will one day place her upon the Altar, that we may offer her public homage.

FRANCES OF THE MOTHER OF GOD

FRANCES MARTIN was born at Deippe, June 11, 1615, just a century after St. Teresa. Her father, a sea captain, was a noble Christian, and her mother a saint. After a few years of devoted union, the mother was left a widow with four children, at twenty-four. Fearing the double responsibility of father and mother vested in her at so early an age, she offered her eldest boy to the Eternal Father, pleading that his baptismal innocence be preserved. The prayer was answered; the pest attacked the city, the noble child knelt before the Blessed Sacrament, praying: "If anyone of us is to die, let me be the one." He was stricken at once, and the Capuchin Father who prepared him, said he died

as the elect of God. One daughter led a saintly life, like her mother, in the world, and two became Carmelites.

Frances entered the Carmel of Deippe in 1631 at sixteen years of age, and her life became a succession of supernatural marvels. Such, however, was the calm balance of her soul, that in the midst of visions and revelations, she was able to fulfill perfectly the most active offices of the house, such as Turn Sister, Sacristan, Novice Mistress, Sub-Prioress and Prioress, and in more than one Monastery. Père Lejeune, S.M., and Père Crasset, S.J., were her spiritual directors, and her state of prayer was approved without reserve.

Her extraordinary manifestations and spiritual experiences were carefully noted down at the time of their occurrence, and immediately after her death the manuscript was sent to the Monastery of St. Denis where it was put into some sort of form, — absolutely correct in substance, but crude in expression. From that precious manuscript, Abbé Gaveau in 1906 published her Life with highest authorization. He says: "In it we are brought face to face with the supernatural," and his preface concludes: "Those who love the writings of St. Gertrude, St. Teresa, St. John of the Cross, St. Alphonsus, etc., will find in Mother Frances of the Mother of God, food for their attraction." Her revelations were mainly regarding the souls in purgatory, with whom she became as familiar as with her own sisters. She saw punishments of God, the sins of man, the faults of Religious, the infinite sanctity and the infinite mercy of the Redeemer. The reader is terrified by the Divine Justice, but reassured by the tenderness of Him Who gave His life on the Cross to open heaven for us.

Her labors and sufferings were applied especially to the solace of the souls in purgatory; she endured much for them, and Our Lord taught her that as He in glory could not now suffer for them, He selected chosen souls to co-operate with Him and hasten their purification. On All Saints' Day, when the Vespers of All Souls' follows the Vespers of the day, she heard during the first Psalm a multitude of

voices crying out to her: "Pray for us, pray for us; this time is ordained by God for us!" From that moment she remained absorbed in the contemplation of those friends of God thirsting for the divine Vision, and looking to earth for help.

Humility was her distinguishing feature; she taught it as Novice Mistress and Prioress; she practiced it to the end, and in her last moments she who had been most extraordinarily favored in prayer, visions, and divine revelations, repeated word for word like a little child, the aspirations suggested by the infirmarian; her appeals for humility would move a stone.

Mother Frances died November 25, 1671, in the odor of sanctity, and her divine teachings will in God's time be the nourishment of souls in and out of the cloister.

ELIZABETH OF THE TRINITY

ON Sunday, July 18, 1880, was born Elizabeth Catez, of a distinguished family of France. Her father was an Army Officer who had the esteem of his Superior Officers, the affection of his equals, the devoted attachment of all for his loyalty, his justice of mind, and his noble heart. Her mother also of a military family, was noted for devotion to religion, honor and country. An ardent admirer of St. Teresa, Madame Catez had copied copious extracts from the writings of the Saint, little knowing that by them her child would first commune with the Seraphic Mother.

In the early years of the little Elizabeth, there was small promise of the future. She had a lively and vivacious character, and her sallies of temper contrasted with the gentleness of her little sister Margaret. But so tender was her loving though impetuous heart, that the worst punishment she could receive was to be deprived of her Mother's good-night kiss.

The family travelled much, owing to official duties, and the child loved excitement, soldiers and military display. At an early age she developed great musical talent, winning such

admiration that she might easily have been spoiled, but she remained modest, simple and untouched. Her surroundings would not seem to foster a Carmelite vocation, but God sent pain and sorrow, and with it what she called her "conversion." She lost her grandfather for whom she wept much, and her father who was most dear, but it was her first confession that turned her soul wholly to God. This august Sacrament produced so profound an impression upon her soul that she resolved to fight her faults with undaunted energy, and she did not fail. We could not in many pages picture this exquisite soul thirsting for immolation when children are bent on play; crying out for suffering at an age when self is omnipresent; knowing not hunger because Jesus has fed her in Communion, but one brief quotation from a venerable Canon, devoted to the family, and Elizabeth's chosen friend and confidant, will tell us much.

"What can I say of her who wished to make me her friend, except that she was a Saint. Ah! yes, a Saint in the truest sense of the word. This conviction is so anchored in my soul, that I wrote to her Mother: 'I burn all letters I receive, — but the lines written by Elizabeth; these I preciously guard. . . . Who knows — they may be needed for her Canonization.' God is admirable in His Saints, and His grace is a skillful workman, beginning at an early hour His work in this predestined soul. Elizabeth was a Saint from her first years. I affirm, she never trifled. Ask her Mother, she will tell you, in speaking, in writing, she was ever 'our little Saint.' To my mind, she died in her baptismal innocence. She had the more merit as she had a lively, ardent, even passionate nature. Born in the Camp, daughter and granddaughter of Officers, the blood of the soldier ran warm and generous in her veins. She could easily have been turned aside from her end, but she knew two loves: the love of her Mother, and the love of God, — of God, Who, with a heavenly intonation, she called 'Him,' like Mary Magdalen, the Patroness of her Baptismal day, who cried: 'Where have they laid Him?' He was the circle of her existence: He needed no name, for He was all."

We are grateful that, because of modern art, her face is familiar to us, with those eyes that mirror the heaven of her soul. Eyes that look within; contemplative eyes, that compel contemplation in those who look upon them. Large and luminous, limpid and beautiful they are—but above and beyond all, they radiate holiness, they awaken the reverence of a responsive holiness in those who look upon them. Who could look and not be better for the vision of the soul caught and prisoned there! The Mother Prioress of Carmel, who saw her on her first Communion day, and eight years later opened Carmel to her, said: "The impression she made upon me is ineffaceable," and it is easy to understand.

Her vocation to Carmel began when she was seven, and is told by her confidant, the dear Canon. It was evening, the children were weary with their play; Elizabeth maneuvered her way to "her friend" and clambered on his knee, whispering in his ear: "*Monsieur le Chanoine*, I will be a religious—I want to be a religious." "I long remembered," he afterwards said, "her angelic tone." Some years later she heard in the depth of her soul the word "Carmel." It was a locution soon to be verified.

Elizabeth led a life of deep spirituality in the midst of the world. Her grace and charm, her genius for music, made her everywhere a favorite, but her thoughts were ever with "Him," and it soon became apparent even to her Mother that her heart was in the Cloister. She was far advanced in prayer when she entered Carmel, and her flight became only swifter, never deviating from that moment until her death, which came after only six years of Religious life, November 9, 1906.

There are no events to chronicle, no facts to enumerate. Elizabeth is a gift of God to interior souls and to elect souls at this moment in the Church, who are struggling to break through the slavery of a worldly minded environment, and to rise above the miasma of an obscure faith into the clear, pure sunlight of God's eternal presence.

There is a great spiritual movement in the Church of France today, and it is radiating to other lands and peoples.

Elizabeth is an angel pointing the way. She is being recognized by the most spiritual writers of the Century. The Letters that preface her Life are proof of this. Monseigneur Dadolle, Bishop of Dijon, writes: "I have been given to know a soul whose beauty can hardly be rivalled in Carmel." Archbishops, Prelates, great spiritual writers "feast upon" and "devour" her words. They praise her style, classic as it is unconscious, for she never knew her intimate notes were to see the light. They study her, they comment upon her, they clinch their arguments with her words. Her mission is but begun; she is to aid souls who desire interior recollection. She leads them to the Kingdom of God which is within; she opens to them the heaven of the soul where the Trinity — her "Three" — abides. She teaches them their one essential, eternal duty.

"*Laudem Glorise*" — her mystic name — "The Praise of the Glory of God," is the most unselfish prayer that can rise as incense from a human soul. She opens and delves into the mines of spirituality found in the Epistles of St. Paul. As surefooted as she is agile, she climbs the heights that catch the first rays of dawning interior life before it has descended to the valleys of daily routine, and her every movement of faculty and power is permeated with God.

There is, as we have said, a school of modern French writers who, consciously or unconsciously, are interpreting and disseminating the prayer of recollection by which St. Teresa leads her sons and daughters to keep their rule of "*meditating day and night on the law of the Lord and watching in prayer.*" She knew it as the only possible way of performing what would else be not only impractical, but impossible, and God never asks or decrees impossibilities. These writers point clearly and positively to Elizabeth as an exponent of this prayer.

It is a subject too vast for these pages, but a few headings of the Chapters of "*Laudem Glorise*" will indicate our meaning: "The Way of Recollection," "Echoes of Solitude," "Heaven in the Soul," "The Life of Faith," "The School of St. Paul," "The Spirit of Praise Perfecting the Virtues,"

"The Life 'Intime,'" "Devotion to the August Trinity," "The Blessed Virgin the Gate of Heaven," "My Only Exercise is to Enter Within," "Alone with the Alone," "The Mystery of Divine Adoption," "Thirst for Immolation," "At the Threshold of Eternity," "The Altar of Sacrifice," "The Transformation in Jesus Crucified," "From Calvary to Heaven."

He who runs may read of the soul in its Heaven begun; the "Kingdom come on earth as it is in Heaven." The turmoil of life ceases, and a great peace falls upon the powers of the soul with the interior life.

Elizabeth is not for the masses, but she is for those who translate the interior life for the masses; who break the divine Bread to the children; who interpret for them an unknown language. She is for those who form the *trait d'union* between the mystic life in its true sense and the daily life of the Christian. Her Life has already been translated into many languages, and it has been through many editions, and is in continual demand.

Her Cause has not been formally opened at Rome, but there is no doubt that it will be in the near future. The Diocesan authorities are gathering matter, and she will yet rise upon our Altars.

MOTHER MARY OF JESUS

IN 1922, the Life of Mother Mary of Jesus, Foundress and Prioress of Carmel of Paray-le-Monial, appeared, with a preface by M. Chas. Sauv , S.S. It is a remarkable life of a great soul, recalling the ancient Mothers of the Order, virile and masterful, yet withal sweet and tender as a child. It is published in English under the title of "A Carmelite of the Sacred Heart." The book is prefaced with a letter from Cardinal Gasparri, Secretary of State to His Holiness Pius XI, followed by letters of approbation from Cardinal Dubois, the late Cardinal Mercier, twelve Bishops, the Abbot of *La Trappe de Sept Fons*, the distinguished Dominican P re Vallee, and others, and besides being a Biography of a

great Mother, it treats of historical subjects of deep interest in the Order.

Mother Mary of Jesus — Marie Mercier — was born at Dijon, January 26, 1853, of the honorable family of Mercier on the father's side, while the Mother descended from the old line of the Jacotel of Bourgogne, a family numbering many Magistrates of distinction among its members, as well as many Religious remarkable for holiness. One of her ancestors, Anne of Jesus Jacotel, was formed to the religious life by blessed Mary of the Incarnation and Venerable Mother Anne of Jesus. She died in the Carmel of Dijon in 1610, favored by supernatural manifestations. Her body was found incorrupt after many years.

Marie Mercier entered Carmel August 14, 1872, and was distinguished from the first for her interior spirit, her enthusiastic love for all things pertaining to the Order, and for her generosity in the service of God. She soon became Sub-Prioress and later Prioress, and ever united an immense activity to the deepest interior piety and love of the "desert," as it expressed the primitive spirit of the eremitical Order of Carmel.

One very remarkable chapter of the book relates the discovery and exhumation of the bodies of the Carmelites of Dijon, who had died before the Revolution. The Carmel of Dijon was founded by Mother Anne of Jesus in 1605, and all the first religious were of eminent sanctity. The original Monastery had been usurped by the Government and converted into a barracks, even the beautiful Church, regarded as a monument of art had been destroyed. Mother Mary was convinced that the bodies of the saintly Carmelites were beneath the foundations, and she determined to rescue these precious relics from desecration. The difficulty of such an undertaking may be imagined, but nothing daunted the great Mother.

In consultation with General de Chommereau, she determined to approach the Minister of War, and to obtain the consent of the Prefect, the Mayor, the Minister of the Department of Health, and numerous other Officials, all necessary

before beginning the herculean task of searching amid the foundations of a Barracks in full activity, for the remains of the century-old Carmelites! It required tact, intelligence, unflagging energy, and persevering prayer (for when human means failed, God never failed to point the way). Mother Mary possessed all these, and after numerous incidents too long to recount here, she had the ineffable joy of restoring her Sisters to the consecrated Cemetery of Dijon, in the Carmelite plot, where they rest beside their own. For this Carmel owes her a debt of gratitude.

She was greatly instrumental in restoring the *cultus* of Blessed Jeanne of Toulouse, and had a glorious Triduum for its introduction. Anything relating to the Order stirred the fires of her zeal. Those who have read the Life of Sister Elizabeth of the Trinity, of Dijon, will remember the friendship of these two extraordinary souls. It was a friendship of Heaven and in God. Mother Mary was supernaturally warned of the death of Elizabeth, as the latter had promised during life.

Soon Mother Mary became interested in the Foundation of the Carmel of the Sacred Heart, at Paray-le-Monial, an undertaking which suffered many vicissitudes. In time a beautiful Monastery was erected, complete in every detail, and inspiring a joy almost ecstatic in those who had awaited in temporary homes the supreme moment of possession.

Gradually the health of this great soul weakened, and her daughters knew the end was not far off. Every effort was made to retain her in their midst, but her work was accomplished, and the Divine Master called her to rest upon His Heart. Her illness increased; she received all the Sacraments and prepared to welcome the coming of her Spouse. As death approached, her countenance took on an austere beauty, a gravity divine, filling with awe those who looked upon her. A profound serenity overspread her features, a gentle sigh escaped from her lips, and all was over. It was on a Saturday, the 31st of March, 1917, the Feast of Blessed Jeanne of Toulouse, whom she had so loved and honored.

MOTHER ELIZABETH OF THE TRINITY

(A CHILD OF OUR LADY)

UNDER the title of "A Child of Our Lady," the Life of Mother Elizabeth of the Trinity, of the Carmel of Nantes, has been written and was published in 1920. It is a life of few exterior incidents, but of great interior majesty. Many pages are replete with profound spirituality, the more remarkable because of the comparative youth of the Prioress, who was unanimously elected to that important office shortly after leaving the Novitiate, and that in a Monastery of mature Religious.

Elizabeth Marie Claire Dutertre de la Coudre was born August 18, 1881, of parents remarkable for nobility of character and of birth. Her father died prematurely in his thirty-third year, wearing the habit of a Franciscan Tertiary. Her mother never fully recovered from the shock of her grief; she denied herself all pleasures, and her energetic character found its strength in silence. She and her sister united their young families at the home of the grandfather, M. Allegret, and the presence of the little cousins helped to dispel what might have been too serious an environment for the little Elizabeth who was gay and bright, though of a deep, thoughtful, nature. Her childhood was austere, but she craved still greater austerity, and practiced with the greatest secrecy the most heroic penances, inspired by her profound love of God.

She was of an extremely reserved nature, and her difficulty in expressing the sentiments of her noble heart would seem to explain the delay in the accomplishment of her vocation, for though she had long felt the divine call, it was not until she was twenty-four that she ventured to disclose her secret at Carmel. There was no vacancy, and she was obliged to wait two years longer before the sacred door was opened to her, August 27, 1908.

In so many ways did she resemble Elizabeth of the Trinity, of Dijon, who had recently died, that her Prioress could

give her no other than that most beautiful name. From her entrance she was said to be "a born Carmelite," so absolutely did her life express the spirit of her Order. There was no delay in her Novitiate, and she made her profession October 3, 1909.

No exterior event marked the succeeding years, but her soul developed under the pressure of interior trials, and expanded in a beautiful and extraordinary devotion to our Blessed Lady, which was the chief characteristic of her religious life, so much so, that her Biography is entitled: "A Child of Our Lady." She was inspired to make an act of complete abandonment, or, as the French call it "*disappropriation*", renouncing her spiritual goods and herself in favor of her "Mother" Mary, by a consecration which was not to be expressed in words, but in works. She became, as it were, established in the Heart of Mary, every moment was ordered and guided by her tender Mother. Our Lady in return seemed to share with her the grace of her maternal love; a grace which seemed to emanate from her very presence, giving her a gentle dignity and serene gravity, strangely mature in one so young.

Sister Elizabeth had scarcely become a Chapter Nun when the elections were due, March 29, 1915, and she was unanimously chosen Prioress. It was then the beauty of her Motherhood expanded day by day, and when, after a brief illness she died, February 20, 1919, all, including the most venerable religious of the Monastery, wept the loss of her who had been in truth the Mother of their souls.

The Biography includes scarcely a hundred pages, while letters and discourses fill over two hundred. The latter are of exceeding beauty and rare spirituality; brief, terse, and covering a variety of subjects. Letters and discourses well worth preserving, which will bring comfort and enlightenment to many within and without the cloister.

CHAPTER XXXI

THE TWENTIETH CENTURY

THE dawn of the XX Century added several new Blessed to the Litany of the Saints of Carmel. Nineteen-hundred was the Holy Year under the Pontificate of Leo XIII; and many will yet remember what a year it was in the annals of the Church. It opened and closed with midnight Mass—it was the year of Jubilee—and all the Catholic world flocked to Rome. Pilgrimages from every land were received with the utmost benignity by the Sovereign Pontiff, then in his ninety-second year, yet alert with that spiritual vigor and sparkling intelligence which was the wonder of all who came under the intensity of his influence.

Among the “Causes” brought to a happy issue, for the Church always unites the Blessed in heaven with the faithful on earth at such moments, was that of Denis and Redemptus, Marytrs of Carmel.

It was the ter-centenary of the birth of Denis of the Nativity, Peter Berthelot, born at Honfleur, France, in 1600. As a youth, he devoted his energy to the science of mathematics and navigation; he made long voyages to the principal European Ports and sailed even to America, discovered but a century before. He entered the service of Portugal, then fitting out a large fleet, and such was his recognized genius, that he was made Commander of the fleet and Royal Cosmographer of Portugal. His maps are still extant.

He was fast making for the height of human glory when he heard the call of God, and like Peter, his Patron, “he left his ships and all things” to follow his Master. He was then anchored in the harbor of Goa, and there was a Carmelite Monastery nearby; he entered and received the habit on Christmas eve, 1635. It is hard to realize that with such a record he was only thirty-five years of age!

The Regent of Portugal complained bitterly to the Prior of the Monastery, and could only be satisfied by the promise that Blessed Denis might help him in time of need. The moment of danger came, the Prior was true to his promise, and Blessed Denis went forth in his habit, without shield or weapon, to face the enemy. Holding the Cross aloft, he cheered on the troops, and standing in the front of the battle, led them to victory and saved the Port.

Blessed Redemptus was a cultivated and educated Portuguese soldier and marine. He had the rank of Captain and was beloved by all for his noble and upright qualities. He entered as a Brother the Carmel of Tatta, where the Fathers had been laboring since 1605, and he was afterwards sent to their Monastery at Goa, where he met Father Denis of the Nativity.

When the Portuguese Ambassador, Francis Sozo de Castro, selected Blessed Denis to be his spiritual director on the voyage to Atchem in Sumatra, Redemptus of the Cross was sent as his companion. There the two Carmelites were betrayed and gloriously martyred in 1638, together with more than fifty Christians. Blessed Redemptus was the first to go; Blessed Denis begged to be the last, that he might comfort and encourage all in the midst of their torments. He went from one to another, holding aloft the Crucifix he had before used in battle, more powerful now in a fiercer conflict. It was the last sight before their dying eyes, as his voice was the last sound to fall upon their ears in death. When all were gone to God, he fell on his knees in prayer and awaited the stroke that none of his enemies had power to give so over-awed were they by his zeal and courage. Elephants were called for, to crush him to death, but before they arrived a renegade clove his head in two, and with the words: "Jesus — Mary!" he went to God. The Prior of the Monastery of Goa, Father Philip of the Trinity, became General of the Order, and took with him to Rome the Acts of the martyrdom, so the details were complete and authentic. Monsignor Denis Steyaert, Titular Archbishop of Damascus, Consultor of the Office of Propaganda for Oriental Rites, a

most distinguished prelate, was celebrating his fifty years Jubilee as a Carmelite, in 1900.¹ His activity was evidenced by his adding the Cause of his patron, Saint Denis and Redemptus, to his other duties, and accepting the Office of Postulator. The Beatification was a glorious ceremony; there were over 50,000 in St. Peter's. The ambassadors of Belgium, Austria, and Portugal, and a representative of the Ambassador of France, were in tribunes. The aristocracy of Rome was at its post. M. Paul Bréard, with his sister and niece, the only living members of the family of Blessed Denis, were present. Triduum was celebrated throughout the world, as is usual on such occasions, and were particularly fine in the United States. It was about the time of the Spanish war, and Catholic sailors of the American Navy were urged to devotion to these holy patrons, who have long been invoked by the Marines of Normandy, and by those who sail the dangerous Indian Ocean. The Sailors Club of Boston accepted a large picture of the Martyrs presented to them by the Carmelites, and chose these sailor-saints for Patrons. Admiral Sampson, with a delegation from the United States Navy, attended the closing exercises of the Triduum.

BEATIFICATION OF THE CARMELITES OF COMPIÈGNE

Not only the "Brothers of Our Lady" may claim the glories of martyrdom. The Virgins of Carmel shine forth among the fairest constellations of these latter times. The history of the Sixteen Martyrs of Compiègne, who were guillotined during the French Revolution in 1794, reads like a romance of divine love, and loyalty to the King of Kings. Compiègne was founded in 1641 at the instigation and by the aid of Madame Elizabeth de Louvencourt, wife of the

¹ The Most Rev. Denis Steyaert was a noble figure in Carmel. Consultant of the Office of Propaganda for Oriental Rites, he revised and arranged four Synods, prepared Schema for the Synod of the Greek Melchite Patriarch, was named Vicar for the Father General, Jerome Mary, Cardinal Gotti, was an Officer of the Order of Leopold. He died July 27, 1910, active to the last, and a great loss to the Church and to his Order.

Treasurer of France, Messire Antoine Trudaine. From the time of its Foundation, it received attentions from the first personages of the Court of France, above all, from the Queen Mother Anne of Austria and from the young King Louis XIV himself. The Chronicles of the Order contain many interesting details of these visits, and tell how the little King, when only five years old, appeared at the Monastery with a beautiful Chalice in one hand, and a Monstrance in the other, which he presented to the Nuns. The Divine Office was beautifully chanted in their Monastery, and the Chapel was a source of peace and sustaining power for many souls. Blessed Julie Billiart, the future Foundress of Notre Dame, often went to converse at the grate. Saint Madeline Sophie Barat knew the Nuns, and spoke to her daughters of their heroic lives. Imagine how close was the spiritual bond, when Father Lamarche, the saintly priest who during the Reign of Terror was the Chaplain of the Martyrs, was the spiritual guide of Blessed Mother Julie and the director of Saint Madeline Sophie, at Cuignères and Beauvais.

For a Century and a half their lives passed peacefully in the service of God, when the premonition of the Reign of Terror penetrated even into their silent cloisters. One day, the Prioress while at prayer, felt an interior attraction to offer herself and the Community as victims to the Heart of Jesus for the glory of God and the salvation of France. She spoke to the Community, and all united with her in an act of consecration which they renewed every day until sealed with their blood. They knew not how God would accept it, but they waited the manifestation of His will, and finally the moment came. They were driven from their Monastery, thrown into prison, where they suffered anguish and privation, and at length, with joy, as on their bridal day, they were led to the scaffold. The brutal mob was silent and awe-struck to see them pass serene and beautiful in their white mantles, and with radiant faces. They chanted the *Salve Regina* and the *Laudate Dominum* in preparation, and when they reached the guillotine, Constance, the young-

est Novice, mounted the steps, kneeling first for the blessing of the Mother Prioress. One by one they knelt a moment, then passed on to Heaven, the Prioress, like the Mother of the Machabees, dying with each one, and herself going last. It was a spectacle of glory for Carmel, of mercy for France; their death ended the Reign of Terror — their immolation had been accepted, and peace returned. The Benedictines were awaiting their hour of sacrifice; they had watched the Carmelites go forth to the scaffold, hoping soon to follow them, but the prison was opened and they were free to return to England, where now as a precious treasure, they guard at Stanbrook Abbey the only relics of the Martyrs — the garments left by their Carmelite sisters as they went forth to die.

The Beatification in 1907, followed close upon that of Denis and Redemptus, and awakened a new joy throughout the world of Carmel. It came about in this way: Their Monastery, destroyed during the Revolution, was restored through the efforts of the Bishop of Beauvais and the Empress Eugénie. The installation, with magnificent ceremony, took place on January 18, 1867, and the Community entered the new Monastery chanting the *Salve* and the *Laudate*, just as their Sisters had done when mounting the scaffold. In 1894, after the Centenary celebration of the martyrdom, Cardinal Richard said: "But these Sisters must be canonized!" Cardinal Bourret, with great enthusiasm, encouraged the work, and petitions were made by the Queen of Spain, eleven Cardinals, more than a hundred Archbishops, together with Bishops, Abbots, Prelates, priests from throughout the known world. Leo XIII introduced the Cause December 16, 1902, and Pius X closed it December 7, 1905. With moving accents that brought tears to the eyes of those present, he spoke of the extraordinary courage, the generous sacrifice, the death, beautiful before God and man, of the Martyrs. "I would wish," he added, "that my voice could extend through all the Cloisters of Carmel in the entire world, bringing to these Virgins of Jesus Christ my warmest felicitations; and to the French Carmelites I say: As your Sisters in sacrificing

themselves ended the Reign of Terror, may your prayers and sacrifices end the cruel persecution of France against the Church."

[In the French Revolution of 1789, forty-nine Carmelite Fathers were sequestered, eighteen of them died for the faith, and, of these, ten were Discalced Carmelites, the others of the Old Observance. The Bishop of la Rochelle is preparing the process which will no doubt lead to the Beatification of the Priests of his Diocese, and among them are several Carmelite Fathers. *Analecta of the Order*, July 16, 1912.]

BEATIFICATION OF BLESSED ANNE OF ST. BARTHOLOMEW

ON May 6, 1917, notwithstanding the stress of the times, the turmoil of the World War, and incendium of Europe, or perhaps *because* of these conditions, the Church of God, serene and at peace, proceeded to Beatify one of the most humble and tranquil of her contemplatives — Anne of St. Bartholomew, the little Spanish Shepherdess, unlettered and unknown, who by obedience and the teaching of God Himself, became the companion and secretary of the great St. Teresa, a Foundress in France and Belgium, and whose tomb today lies upon Belgian soil.

Her Cause had been inaugurated soon after her death in 1624, for she became at once illustrious for many miracles, but it was nearly three centuries before the Beatification took place.

There is always a fitness in the moment chosen by the Spirit of God for the declaration of the Saints and Blessed, and when in St. Peter's the eye sought the Tribune with the delegation from Belgium, the opportuneness was indeed apparent. Anne was called the saviour of Antwerp in 1622. She had roused her sisters in the night, and they upheld her arms in prayer before the Blessed Sacrament when they dropped in weariness as the hours passed, and she fought with God while Maurice de Nassau fought with man to take the City by surprise. And now, when heroic Belgium had

arisen in the might of her littleness to hold the invader at bay and save Europe, the Church places Anne upon her Altars, and recalls the invincible power of weakness over the Heart of God.

Her autobiography is exquisite in its sublime simplicity and is full of the most extraordinary marvels. As has been said, she was a shepherdess, and kept her father's flocks. While in the fields of Amendral she enjoyed the companionship of Our Lord, Who Himself instructed her in all things temporal and spiritual, and so ennobled her that her biographers say "she was in truth a Queen." She entered as a lay sister, but Saint Teresa, recognizing her unusual qualities of mind and heart, and above all her exalted sanctity, selected her to be the companion of her journeys and her trusted confidante. Although she had never learned to write, the Saint chose her to be her secretary and commanded her to write, which she did at once by obedience. Thus it was that in company with Teresa, then visiting her Monasteries, she arrived at Alba where the Saint was stricken with her death-sickness, and died in her arms. Every moment of that scene has been recorded; it was a death of love. Teresa lay for hours in an ecstasy, her face brilliant and beautiful, but she did not die; Anne did not leave her a moment and could not give her up for she loved her as only the Saints can love. Finally, Our Lord came Himself, visibly present at the foot of the bed, to ask this supreme sacrifice. Anne resigned her beloved Mother into His Hands, and the soul of Teresa went forth in glory. After the death of the Saint she went with the Spanish Mothers to France, where she received the Black Veil, became Prioress and Foundress of several houses. At that time, the Court of France and Belgium flocked to Carmel, and she addressed the nobility and her daughters in perfect French, although she had never studied it, so that they wept to listen to her Chapters, and came to consult her on every occasion.

She died on the Feast of the Trinity, 1624, satiated with suffering and with love. Albert and Isabella assisted at her funeral, a regiment presented arms, the Nation offered her

a triumphal grief. The words of Bossuet could be applied to this humble daughter of the people: "The King, the Queen, the Court, the Nation, are overcome . . . with sorrow."

Belgium, three centuries later, repeated these honors. Among the solemnities organized for the Triduum of Beati-fication at Vieux Dieu, Antwerp, was the procession, brilliant as recollected, which inaugurated them. His Eminence, Cardinal Mercier, published a letter to be read in all the Churches in Antwerp, in which he united all the population to participate in this manifestation, saying: "Yea, you owe grateful memory to your Blessed citizen, not only for temporal favors, but above all, for the supernatural benefit that she has realized in establishing among you a phalanx of heroic souls who have prayed day and night for three centuries to replace those who neglect this essential duty . . . who live as angels, to turn the regard of God from the spectacle that cries for vengeance. Her example will show you what human weakness will do when leaning upon God."

During the Procession which triumphantly escorted the relics, the weather seemed threatening, but became serene, and His Eminence, with five mitred Abbots, passed in review the numerous Catholic Societies. More than sixty Carmelite Fathers from various Provinces, in white mantles, made an impressive group. The celebration closed with Benediction in the open air in the presence of an immense multitude. The Most Reverend Dom Lawrence Jansens, O.S.B. delivered a superb panegyric on the occasion.

One of the miracles, so authentically chronicled as to be accepted for the Process, is so quaint in expression, we may be pardoned for quoting it. Marie de Medicis, Queen of France, was exiled in Ghent in 1633, and becoming very ill, asked the prayers of Carmel. The Prioress sent the Queen a mantle worn by Blessed Anne, asking that it be laid upon her, but the illness increased to such a degree, that the Queen thought she was about to die, and addressing her Maid of Honor, said: "Salvage, how is this! This miracle will take me to the other world." Mlle. Salvage replied, "Your Majesty must have great confidence, for I have heard when

the Saints wish to grant a cure the suffering at first increases." Shortly after, the Queen fell into a profound sleep lasting three hours, at the end of which she cried out: "Salvage, I am cured!" and so it proved to be. She attested the miracle with her own hand and seal, and gave a magnificent reliquary to be used for the remains of the Blessed.

THE TERESIAN TER-CENTENARY

THE French "Chronicles" of the Order gave many details of the glorious Ter-Centenary of St. Teresa's Canonization, March 12, 1622-1922, but only a brief summary is possible here.

Celebrations took place throughout Europe and in every Country where the Monks and Nuns of Carmel continue the fruitful apostolate of their great Mother. "The whole of Spain acclaimed and fêted St. Teresa, who is looked upon as the incarnation of her race, the secular type which Spain loves and admires, with the qualities native to her people, with their very defects vanquished or attenuated by divine grace, but transparent under the rind of sanctity!" What enthusiasm, what unanimity of homage! Nothing could equal in beauty the feasts of Castile, where Teresa was born and passed the longest period of her life. They began on October 6th, in the old City of Salamanca, where the University, in an academic séance in presence of the King and Queen, offered to the inspired theologian, the classic writer, St. Teresa, the title of Doctor *honoris causa*.

Catholic Spain was represented at this solemnity by the highest authorities, religious and political. The Rector, M. Maldonado, declared that in conferring the title of Doctor on St. Teresa, the Corporation only confirmed the verdict of the Church and of all the generations of scientists who had acclaimed the Saint an incomparable mystic, a living and marvellous synthesis of action and contemplation, of the idealism of religion joined to the practical sense of the most illustrious Spanish writers, and finally, read, in the midst of a most impressive silence, the act by which the

united faculty proclaimed St. Teresa Doctor of the University. Delirious acclamation saluted the reading of this juridical act, which had been signed by His Majesty the King, the first Minister of the Crown, and the "magnificent Rector." When silence was re-established, the Bishop of Salamanca pronounced a moving discourse on the theme, "What would St. Teresa reply if present to receive from us the title of Doctor?" and he gave a rich and delicate blending of phrases chosen from her works, preferably her letters, making allusion to mystical theology, a science of which she is the incomparable mistress. The auditory was so moved as to mingle tears with their applause. After an eloquent panegyric by the Bishop of Valladolid, and vibrant homage by the President of the Council, the King arose and read a discourse exalting the virtues and merits of the illustrious Spaniard, the "glory of the Country." He conjured his subjects, "not to sleep in a sterile fetichism of past glories, but to occupy themselves with the imitation of them."

In the evening, an interminable procession wound through the streets of the City. The King and Queen assisted from a balcony of the municipality, and when the statue of the holy Doctor passed, Alphonsus XIII and Victoria knelt devoutly.

On October 8, the Royal Cortège went to Alba de Tormes, where the Saint died, and proceeded on foot through the City in the midst of enthusiastic acclamation from crowds, inebriated with joy. They went directly to the Basilica which was filled with Prelates, Civic and Military authorities, Deputies, and a great number of the Fathers in their white mantles. In the centre of the Church was a statue of St. Teresa, richly adorned. The Ceremony began with a magnificent discourse, and it was a moment of intense emotion when the Queen, after the panegyric, placed upon the brow of the Saint the Doctor's cap dazzling with gold and precious stones, the gift of the noble ladies of Spain; while the King, as a personal homage, slipped a golden pen into the hand of the Saint, which he graciously kissed. This royal gesture unchained an unparalleled enthusiasm, an in-

describable ovation, and for several minutes the vaults of the ancient Basilica resounded with "Vivas" of applause. Pontifical Mass closed the ceremony.

Their Majesties then visited the Monastery that witnessed the ecstatic death of the Saint, and venerated her heart and body. A pilgrimage to Avila terminated the Castilian Solemnities. There, also, the Feasts presided over by the Sovereigns, were of great éclat. In this latter City the official solemnity of the Centenary had been celebrated on March 12, 1922, the anniversary of the Canonization.

BEATIFICATION AND CANONIZATION OF SAINT THÉRÈSE OF THE INFANT JESUS

ON April 29, 1923, took place the Beatification of Thérèse of the Infant Jesus, better known as the "Little Flower of Jesus," or the "Angel of Lisieux," or the "Little Sister of the Infant Jesus," the "Guardian of the Missions," the "Little Sister of the Missionaries," the "Angel of the Priesthood," the "Little Sister of the Trenches," the "Ravisher of Hearts," the "Patron of Novitiates," the "Little Flower of the Eucharistic Kingdom," the "Little Doctor of Divinity," the "Wonderworker of the Age," the "Saint of our Times," the "Seraphic Little One," or what she herself loved most of all and asked from Heaven to be called — "Little Thérèse;" for she has been universally acclaimed by all these titles and by many more. A very litany of spontaneous homage from the entire Christian world, from the pagan infants of darkest Africa, to the Supreme Pontiff on his throne. She had said and written, "If God by an impossibility could have found upon earth a soul weaker than mine, He would have bestowed upon it favors still greater." And, as if to confirm her statement that she *was* the least and last of little ones, He has raised her to such a pinnacle, He has so heaped graces upon her, so opened His almighty power to her will, that, almost aghast, we say: What does it mean! Can even omnipotence do more! What did she do! Was ever greatest Saint so favored! And the Church, inspired by the Holy



ST. THÉRÈSE OF THE INFANT JESUS, LISIEUX

Spirit, answers: She became a little child, and hers is the Kingdom of Heaven. She teaches a "little way" to lead others thereto; look, listen, follow in "simplicity and humility of heart," that you too may enter into everlasting dwellings.

Frances Teresa Martin was born at Alençon, January 2, 1873. Her father had desired to enter the great Alpine Monastery of St. Bernard; her mother, to be a daughter of St. Vincent de Paul. God brought them together, and in return they gave Him a sheaf of lilies — four infants passing to heaven in the freshness of Baptismal innocence, five virginal souls consecrated to Him in religion, four in Carmel, one in the Visitation. Theirs was the picture of a perfect home as designed by God; affection for one another, devotion to Religion, peace, tranquility, refinement and cultivation; a lesson to the world of today. The Kingdom of God first, and all things added thereto.

Thérèse, the youngest, was a delicate child, absorbing the tender anxieties of her mother; she was the "little Queen" of her father, the delight of her sisters, and she dwelt in a paradise of sweetness and love. Her first sorrow came at four years of age, when her angel-mother died; others when her sister, Pauline — her "little mother" as she called her, and her eldest sister, Marie, preceded her to Carmel.

She was a contemplative from the dawn of reason, when she hid herself in the curtain of her bed to "think"; when she looked out over the sea with her dear Pauline; when she sat on the bank as her father cast his lines in the stream! Her thoughts were ever of her soul with God, and her face at her first Communion was that of a seraph; the "fusion" of which she spoke was written there.

She was ripe for Carmel at fifteen, and was tested and tried in her vocation as was fitting for one so young in years, yet such was her maturity of spirit, that she was appointed Novice Mistress while yet a novice. Her charity was exquisite, and love was her distinguishing virtue, the theme of her songs, the motive power of her life. On one occasion, she

felt her heart pierced as with a dart of fire, and now that God has revealed her extraordinary sanctity, we cannot doubt that it was a wound of love. Yet her life appeared so simple, so ordinary, that when she was dying, in September, 1897, a good Sister who had lived with her during her nine brief years in Carmel, said: "What can Reverend Mother find to say about her in the circular letter, there is nothing to tell."² And this is what happened. In 1895, Reverend Mother Agnes (Pauline) was Prioress, and she had said to Sister Thérèse, her little sister: "Write for me alone the memories of your childhood." So sister Thérèse accepted the obedience, at first reluctantly, then with perfect simplicity. She knelt before a statue of Our Lady, asking her heavenly Mother to guide her hand, and she began to sing on earth what she is to sing forever — the mercies of the Lord. It was a recital of exquisite charm, solid piety, literary perfection, eminent beauty. It had the *naïveté* of a child, the maturity of a Saint. It is as limpid as crystal, and in it we see, know, and love, Thérèse, as we will all see, know and love one another in heaven.

That Life today is probably more widely known than any Autobiography that has ever been written of Saint or secular. Translated into all modern languages, it has passed through numberless editions. Cardinal Gotti, the former Carmelite General, presented a magnificent copy to Leo XIII the eve of 1900, and wrote to Lisieux that His Holiness had wished to know all about it immediately, and had prolonged his reading for a notable time, sending his blessing to the Monastery. One wonders if he recalled the child who knelt at his feet twelve years before, pleading to enter Carmel.

Saint Thérèse passionately longed to be forgotten, but God, Who exalteth the humble, did great things for her. He gave her an extraordinary empire over souls, and a renown of sanctity almost unequalled. Moreover, the gift of miracles, as hitherto granted to apostolic messengers, so that unchal-

² It is usual in Carmel to send to other Monasteries of the Order a notice telling briefly the life and virtues of the deceased Religious.

lenced assurance is given to her words: "I will pass my heaven in doing good upon earth;" "I will let fall a rain of roses." Her apparitions have been countless — she said: "I will come down." The moment her "Life" appeared (published at the command of prelates who foresaw the result) cures, graces, conversions, helps of every kind, spiritual and temporal, so multiplied that records were kept at once. Soon the confidence passed beyond the boundaries of France and, as translations were published, beyond Europe — to Asia, Africa, America, and the Islands of the Sea.

She said her mission was to "make Love loved," and in fulfilling this seraphic mission how did she make herself loved in every nation of the earth! Petitions with thousands of signatures came to the Vatican, asking the Beatification. The soldiers of the "World War" took the initiative, and from the field of battle pleaded with the Sovereign Pontiff for their "Little Sister of the Trenches." Cardinal Vico — the proponent of the Cause — pleasantly said: "We must hasten to glorify the little Saint, if we do not want the voice of the people to get ahead of us." Again, "If we were in the primitive times, Thérèse would long ago have been beatified by acclamation."

Pilgrimages began at an early date, and continued in ever increasing numbers; they came from France, from Europe, from all parts of the world: 80,000 in continued years. "They pray as at Lourdes" was the byword, and those who know Lourdes can interpret for themselves. The Diocesan Process was closed after ninety-one sessions; of the 2,500 pages of matter, 2,000 relate to the heroicity of her virtues. The Cause was introduced June 9, 1914, signed by Pius X, the Seraph of love. June 9th was the day when, in the secret of the cloister, she made her supreme act as the Victim of Merciful Love. An act unique in the annals of the Saints. She was not to be consumed by the intensity of her own *finite* love, but, as a passive Victim, she was to invite the fires of infinite Love to play upon the shred of her mortality, and reduce it to kindred fire, even as the flames licked up the victim, altar, and trench of Elias on the Mount of Carmel.

It was the courage of a saint, and God canonized the act when that date ushered in the Cause.

December 10, 1918, Benedict XV "personally happy to respond to a universal wish," brushed aside the fifty years delay between death and process, and at the Promulgation of the Decree, gave a panegyric of the new Venerable: a luminous exposition of her Way of Spiritual Childhood. "We wish, then, that the secret of the sanctity of Thérèse should not remain hidden from one of our children."

It was his "Nunc dimittis"; only a few days before his death, in January, 1922, he signed the French translation of the Decree. Pius XI closed the Process, and when giving the approbation after the discussion of the miracles, he spoke at length in words it is most difficult not to quote entire. Words of burning eloquence that must bring a glow to the very heart of Carmel. "The Voice of God and the voice of the people are divinely united to exalt the Venerable Thérèse. The Voice of God first — the voice of the people recognizing and following! In the miracles, the Voice of God has been heard in all its eloquence . . . their splendor reveals the treasures of virtue condensed in this heart. The virtue of this great soul is a true miracle. We have but to read the Life of Little Thérèse to have the right to say of her in the words of the divine poet, 'She is a thing descended from heaven to earth to show us a miracle' — '*Cosa venuta di cielo in terra a miracolo mostrare.*'"

April 29, 1923, twenty-six years after the death of Thérèse, fifty years from her birth, January 2, 1873, Pius XI conducted the ceremonies of Beatification with all the pomp and splendor of the Vatican. The emotion was indescribable, the crowd so dense in St. Peter's that one could have walked on the heads of the people. Thirty-five Cardinals were in procession; the French pilgrimages filled the City and overflowed the trains. The Holy Father was overjoyed at the effect of his first *Beata*, and his joy increased the joy of all.

Two years passed; miracles continued, the aureole of the Blessed rapidly formed the nimbus of the Saint, and in 1925, the holy year of Jubilee, the first *Beata of Pius XI* was pro-

claimed his first Saint. The ceremonies were extraordinary even in Rome; the decorations scarcely surpassed in the annals of the Church. By nine o'clock a multitude of over 60,000 was already in St. Peter's, and caribineers and soldiers worked valiantly to convince the scores of thousands outside, that entrance was impossible. Pilgrimages had come from every quarter of the globe; the new Saint was praised in every known language, by every race and color, from the ends of the earth. One hundred and fifty Bishops and thirty-four Cardinals preceded the *Sedia Gestatoria*.

For the first time in history, a microphone was placed at the Throne and at the Altar, and by means of amplifiers the voice of the Sovereign Pontiff in the august words of the Mass penetrated to each one of the vast assemblage.

In the evening, the Basilica was illumined for the first time since the spoliation of 1870. All Rome gathered as the *sampietrini* climbed to the pinnacle and swung out in mid-air over the majestic facade, where innumerable flambeaux outlined the wonder of Michael Angelo. No precise, clear-cut, electrical device lit up the night, but the age-old torch hung its mist of fire against the sombre vault of heaven. Words are powerless to describe the enthusiasm of Rome and the world, nor the joy of the Holy Father as the lovely child of Lisieux took her place in the calendar of the Saints. Reverent silence alone can voice the emotion of her four living Sisters in their cloistered homes.

But the power of St. Thérèse is not emphasized by ceremonies alone — her influence grows day by day. She is Patroness of Missions and of Novitiates of her own Order throughout the world. Dioceses are dedicated to her; Churches built in her honor; Shrines in every known country. A Basilica is in process at Lisieux, to replace the Church wholly inadequate for thronging pilgrims. Confraternities, Associations, Societies, even Religious Orders, have been formed to spread her "Little Way of Confidence and Love" and to save the legions of souls she pleaded for on earth. She is the wonder of the Age, the miracle of the XX Century, and the glory of Carmel the world over.

ST. JOHN OF THE CROSS DECLARED DOCTOR OF THE UNIVERSAL CHURCH

YET another glory has come to Carmel in this Twentieth Century. In 1926, St. John of the Cross was declared a Doctor of the Universal Church. The Mystical works written in part during his humiliating imprisonment have, after three hundred years, won for him that most glorious title. The bushel has been lifted, the light is placed upon the candlestick to enlighten the Church of God. And, as the Church is ever the mouthpiece of the Holy Spirit, the proclamation has come at the most opportune time.

False mysticism has walked in the footsteps of modernism, souls have been and are being led astray by its illusions, or, as they best be called, hallucinations. With the finger of unerring truth, the Sovereign Pontiff, Pius XI, points to the true mysticism born of abnegation; to the way of the Cross that leads to union, and he places the Doctor's Cap upon him who, by the Cross, learned the mysterious dealings of God with man in the highest regions of prayer, and in the closest union.

The world of true spirituality has been turning for leadership to him who with sure foot trod the "dread abysses of Divinity."³

In 1891, when the Ter-Centenary of the Saint was celebrated the world over, the subject of the Doctorate was broached, and thereafter urged by eminent theologians. Petitions from Cardinals, and especially from Spain, were brought to the notice of past Pontiffs; but they were set aside — the hour had not yet come. Then new editions of the writings of the Saint appeared. A splendid new English edition, with the Preface by Cardinal Wiseman; a full edition in French (1903) with Preface by the great Dominican T. R. P. Chocarne, O.P. New Lives were published — St. Jean de la Croix by Msgr. Demimuid (1916), who wrote of the Saint: "In religious literature, his place is in the first rank, among the Masters — among those who speak with

³ Breviary Hymn.



ST. JOHN OF THE CROSS
Doctor of the Universal Church

authority, whose works live always, and never grow old. He may be termed the St. Thomas of Christian mysticism."

St. John of the Cross "*intime*," by Sr. M. Claire of Jesus, of the Carmel of Maline (1923) is a study of the heart of the Saint — a book stimulating the soul to his magnificent abnegation, by revealing to it the wonder of the possession of God. "From the nothing to the All."

The work of the late Msgr. Landrieux, Bishop of Dijon, "In the Steps of St. John of the Cross, Through the Desert and in the Night,"⁴ should be in English for the benefit of those who cannot give time to the study of the Saint's writings, yet long to penetrate into his sublime teachings. It is a bridge, over which many souls may pass to the sure ways of contemplative prayer. To quote one sentence of the Preface: "St. John of the Cross makes great account of reason and good sense. He speaks from a psychological standpoint, from experience and from observation of cases of conscience. He is more practical than speculative." Rather contrary to the prevailing idea of mysticism!

Far away in Mangalore, India, Mother Mary of the Blessed Sacrament has prepared a Retreat according to Saint John of the Cross. It has been commended by highest authorities, and will soon be sent out on its mission to souls of prayer.

So have minds been tempered to the realization of the spiritual mastery of him whom his Lord was about to honor. As the Bi-Centenary of Canonization approached (1926) renewed efforts were made to crown the closing year with the bestowal of the Doctorate. Most interesting are the records of the Generalate in Rome. It was gratifying indeed to see the responses of the various Religious Orders. The General of the Jesuits paid a splendid tribute. The Dominicans surpassed themselves.⁵ The Gregorian University, the Universities of Paris and Spain, Cardinals, Archbishops, Bishops, Superiors of Religious Orders — all sent letters of enthusi-

⁴ Sur les pas de Saint Jean de la Croix dans le desert et dans la nuit. Paris. P. Lethielleux. 1924.

⁵ See Letter of P. Reg. Garrigon — Lagrange, O. P., del Collegio Angelico.

astic affirmation. The Sacred Congregation of Rites, and the Pronotary General of the Faith, responded unanimously. Finally, on August 24, 1926, the 364th Anniversary of the lowly beginning of the Restored Carmel in Avila, the document was signed by Pius XI, and the first son of the humble Teresa was declared a Doctor of the Universal Church.

Carmel wished to express its gratitude to the Sovereign Pontiff, and the propitious moment came, when shortly after, the Provincials from all parts of the world were gathered in Rome to revise the Constitution in accordance with recent codex of Canon Law. With the utmost reverence, the Fathers studied the text left to the Order by St. Teresa, as inspired by the Holy Spirit, and made the very slight alterations required by the passing years of time.

At the close of this extraordinary Chapter, they went in a body — seventy in number — to pledge their allegiance to the Sovereign Pontiff. They were received in special audience in the Hall of Consistory. His Holiness welcomed them with paternal love — they kissed his hand and offered him their homage of gratitude for the favor bestowed upon their Brother, St. John of the Cross, and the Holy Father spoke to them as to His beloved Sons of Carmel, not only beloved by him, but by all his Predecessors in the Chair of Peter, and he praised the magnificent discourse of the Father General, William of St. Albert, so expressive of loyalty to the Holy See. In terminating the audience, the Sovereign Pontiff gave his Apostolic Benediction to all the Fathers present and absent, blessing their Monasteries, their undertakings, their Communities, and the whole great Carmelite Family.

EPILOGUE

Here this work must end; not that it is finished, far from it, but its object would be defeated were it longer. Who today reads a bulky volume! Like the bee, we have sipped here and there a drop of honey from the fruitful vine of Carmel — a trite image — but have you ever watched a bee before a mass of opening bloom, hanging lazily for a moment in air, then, without apparent reason, darting at a flower to settle, curled with intensity for a moment on its heart, and gone, leaving a thousand blossoms as fair, as rich, behind! So have we done, and with what reluctance do we turn from that flowery summit!

The frontispiece shows the heavens open and Our Lady, the Queen of Carmel, with her Divine Son. She is surrounded by a "cloud of witnesses," and some of them are familiar to us now, but so few — so few! Of the Venerables in the Order, there are well over two hundred whose causes have progressed thus far, and there are volumes of noble lives not even mentioned; each life rich in spiritual treasures. Some from earliest youth favored with the supernatural; some with the simplicity of little children, knowing only the ordinary, daily, round of work and prayer, and yet so fulfilled as to make their death a festival for earth and heaven. Some young, entering almost in childhood; some at the limit of extreme age; some essentially bound up with the special history of the Order; others in its warp and woof, extending it through the centuries. Some great in polemics and in controversy, masters of eloquence; others with the pebble of silence sealing their speech for year on year. Some dying, examples of apostolic zeal in pagan lands, unknown martyrs and confessors; others never leaving their narrow cell, whence heaven opens for them. Some marked with the seal of genius

— special conditions permitting — inventors, scientists of high degree, musicians, artists, pilgrims; others knowing not even how to read, yet rich in the knowledge of Jesus Christ and Him crucified.

Each life a gem, each worthy of a setting upon the Altar of God, and yet, because of their very multitude, rising as unknown *nebulae* in the Church of God, distinct only to their Creator. All one in the one spirit that is Carmel, that had its birth in prophecy and in fact from Mary the Queen of Carmel, through Elias the Seer of her Immaculate beauty in the mystery of the past. Ah! he who doubts the origin of Carmel has not looked into the soul of a Carmelite — it needs not proof of monument or *graffiti*, obelisk or stone; it is the infallible instinct of the Church, written, like the law of nature, upon the heart of man. Every pulse thrills to the tradition unclouded from century to century, ever rejuvenated in the lives, the devotion, the spirit of the most ancient of Orders, a spirit that depends not upon physical evidence. The fort-like Monastery of the Holy Mountain could perish today, so there remained not a stone upon a stone — the Mountain itself could be wrested from the Order, could crumble to dust in some catyclism of nature, but Monastery and cell would rise unperishable in the soul of every Carmelite in the four quarters of the globe. Their Father lives! the Seer of the Immaculate Virgin will yet come to his own, and they will receive him as their own to whom they have been true through centuries of time! And even as the life of an Order is like to the life of a soul, Carmel has known the life of its Founder after Mary. It has stood upon the Holy Mountain, and the earthquake has shaken it throughout the world, now here, now there, breaking it in pieces, leveling it to the ground. Tempests have raged over it, so that at times it would seem to be swept from the surface of the earth; it has known the whirlwind of conflicting strife; the fires of martyrdom have consumed its very vestiges of life, and all this is but the preparation. Even now the soft gentle air is breathing upon it, and onward comes the Lord, and every blade

upon the Mountain trembles with anticipation, the remotest caves sigh with its breathing. Ah! let us veil our faces in prayer, that the sanctity of the latter times surpass all that Carmel has yet known, and that her flowery top perfume the skies of God!

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